

# The Lost Dream



BY

Luther Wilson

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# The Lost Dream

—OR—

AN EXPOSITION OF THE DREAM OF  
NEBUCHADNEZZAR, AND OTHER  
VISIONS AND PROPHECIES OF THE  
BOOK OF DANIEL

BY

REV. LUTHER WILSON,

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OR

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NEBUCHADNEZZAR AND OTHER  
DREAMS AND VISIONS OF THE BOOK  
OF DANIEL

BY  
LUTHER WILSON



*"The dream is certain, and the interpretation thereof sure"*  
(Dan. 2: 45).

1906

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BY

LUTHER H. WILSON

# ERRATA.

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Page 18. Footnote, 2nd line, instead of becauhe, read because.

22 Page 20. Line 25, instead of on, read in.

Page 27. 3rd line from bottom, instead of then, read next.

Page 65. Line 18th, destroy the semicolon.

Page 88 4th line from bottom, instead of "the Glory," read "The Land of the Glory."

Page 88. In footnote, after "the glorious land," insert and.

Page 103. verse 22, change thy to thine.

Page 104. 11th line from bottom, change figures to fingers.

Page 128. verse 28, change unto into into.

Page 174 1st line, change 1905 into 1095.

Page 175. 7th line, change for into far.

Page 181. 10th line from bottom, instead of that read where.

Page 187. 3rd verse, between "Emperors, Popes," insert and.

Page 195. 5th line from bottom, instead of helpless, read hapless

Page 207. Note F. 6th line, remove the comma from where it is, and put it after reach.

Page 211. 11th line from bottom, instead of meditation, read mediation.

Page 212. Note K. instead of "Slorious Mountain," read Slorious Holy Mountain.

Page 213. Note L. 3rd line, after hearts insert as.

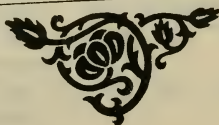
Page 225. Line 17, instead of Two Popes, read Three Popes.

Page 233. Ninth line, after unnoticed, insert or.

Page 192. 3rd verse, last line, instead of helped, read helper.

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## PREFACE.

This work is not a commentary nor an exposition of the Book of Daniel as a book, but merely a brief exposition of its prophetic part. Hence the reader will not find in it any discussion of controverted points connected with the date, authorship, authenticity and inspiration of the book. The author of this work proceeds upon the accepted and well-nigh universal belief of evangelical Christendom upon these questions, and, consequently, does not enter upon their discussion at all, as matters or things in doubt or requiring discussion.

That the Book of Daniel was really written by the one who claims to have written it, and at the time, place and circumstances in which he states that it was done, to the great mass of evangelical and orthodox Christendom is not an open question, and admits of scarcely a reasonable doubt. It goes almost without saying.

Of course, there are some who profess to have doubts on these points, and there always will be some, until Daniel himself can arise from the dead and satisfy their lingering doubts, and remove every shadow or suspicion of uncertainty, as to whether the matters he narrates did or did not take place, and take place just when and where and how he states that they did. But until that takes place, these doubting ones will just have to nurse

their suspicions and hold to their doubts with all the zeal and conscientiousness they can, and get what comfort they can out of them, while the great overwhelming mass of the thinking, believing, reverent Christian world will continue to receive, believe and revere the writings of Daniel as those of an inspired Prophet and a true child of God, as they have been doing for ages. One would think that when a Prophet's character and genuineness and authenticity of his writings as well as the inspiration of those writings, should be so unqualifiedly and so conspicuously borne witness to, as was done by our Savior to Daniel and his writings, speaking of him as "**Daniel the Prophet**," and appealing to certain matters and things that were to take place as being matters and things that had been foretold by that Prophet—one would think that such statements would set at rest forever all doubt and uncertainty as to the genuineness, truth and inspiration of his writings. Confirmed as it also is by the Apostle Paul's manifest allusion to one of Daniel's prophecies, when describing the coming revelation and development of the Lawless One who was to sit in the Temple of God and as God—it would seem that at least **Daniel's** character and truthfulness as a prophet, and the inspiration of his writings, would be placed beyond the shadow of a doubt or suspicion. Consequently, such has been the almost universal belief of the Christian world for ages, and he has occupied the place of a true prophet of God. And the more that his book has been assailed by fierce and hostile criticism, the more has its truth and genuineness and impregnability been established and its reliability as a true and trustworthy historic record. Like so much of the other Scriptures that have been questioned, doubted, rejected and pompously thrust aside by these self-inflated and self-constituted "**Critics**" as improbable, impossible or spurious and false, and which, nevertheless, was afterwards found to be not only possible and probable, but, also, absolutely true—so it has been with this book. Everything in the way of discovery by modern research into the hitherto undiscovered and undeciphered

records of the past, and bearing upon the questions connected with the reliability and trustworthiness of Daniel's writings, has but served to confirm them and establish the disputed facts and statements of his book, and put them upon a surer foundation than before. Their truth has been confirmed in a manner little anticipated by these arrogant and eagerly-destructive critics. Consequently, the author of this work upon the Prophecies of Daniel has not deemed it necessary to enter into these questions at all, such as the truth and reality of the scenes described, the genuineness and authenticity of the book, or the date of its composition. The Prophet speaks for himself—tersely, impressively and convincingly—and evangelical Christendom has everywhere unhesitatingly accepted his statements as unquestionably true, and, therefore, worthy of all credence and confidence.

The interpretations of most of the dreams and visions, as found in this work, will not be new or startling to the reader, because being already so clearly fulfilled history, and, therefore, matters with which he is no doubt sufficiently familiar. But there are other of these interpretations that may perhaps be new to him, and, therefore, not so readily assented to. Of course, that is his privilege, and if he is not convinced of their correctness by the reasons presented in support of them, it still is his right and privilege to reject them. It is, however, the belief of the writer that, although some of these new interpretations may, at first, be rejected, yet that subsequent thought and reflection will serve to confirm them. He, at least, hopes that if possibly they may not be, entirely assented to in all their particulars, they will, nevertheless, open up to the reader new and untrodden fields for thought and reflection, and fields, too, that may afford him much pleasure and satisfaction in reading them now perhaps for the first time.

And, further, it is his hope that all who read this work, may be drawn to the Prophet Daniel and his writings more earnestly than ever before, and be led by that

to revere and esteem him as unquestionably one of the greatest of the Prophets. The Book of Daniel, to many persons, is too much a neglected and but little-perused book. But it should not be such. It occupies too prominent a place in the sacred Canon, sheds too much light upon the history, experience and destiny of God's Church, and has furnished too much prophetic imagery and description to other writers of Scripture, to be a neglected or overlooked book by God's people. Not only have Ezekiel and Paul alluded to it, but much of the gorgeous imagery and impressive description of the book of Revelation by the Apostle John has been drawn, likewise, from the pictured pages of Daniel.

One who has been so highly honored of God as to be one of the favored few who were to announce long before his birth the coming of the Messiah, and who foretold, not only that fact, but, also, his atoning death, finished work and righteousness, and, also, the very time of his coming—who was so affectionately addressed as the "Man greatly beloved" by the Angel Gabriel, and afterwards so emphatically designated as "**Daniel the Prophet**" by that Messiah himself—whose coming he foretold, **cannot be** otherwise than one of the greatest of the Prophets, and deserving of the confidence and highest honor by all who love and revere the Word of God, as well as those faithful servants who have proclaimed that Word.

As to why these dreams and visions have all been explained, both in verse as well as in prose, by the writer of this exposition, it may be sufficient to say that this mode of exposition perhaps naturally suited his turn of mind, and the prose exposition was added afterwards to give the reasons for the views expressed as well as to present a fuller explanation of the prophecy. He also felt that very often the mind will be impressed with facts and take hold of truths expressed in verse more forcibly and hold them in memory more securely than when expressed in plain and simple prose. All the great facts and truths of religion have been thus expressed in the hymnology of the Church, and have often been bet-

ter remembered thereby than if they had not been so expressed. And many a one will turn to the sweet hymns and expressive songs of the Church because more easily learned, and remembered longer, than when these same truths are presented in simple prose.

The exposition of these wonderful dreams and visions has been to the writer a pleasurable employment, and he trusts that the reading of them may prove no less a pleasure and enjoyment to the reader. Hence, both poetry and prose have been employed in this exposition of the prophecies of Daniel. May the reading of this work be instrumental in enthroning the Prophet more securely in the heart as one inspired of God, and secure for him that reverence and honor due to one of those "holy men of old who spake as they were moved by the Holy Ghost," and who was used by that same Holy Ghost to foretell both the experience and destiny of his persecuted people down through the ages, the sufferings and death of the Lord's anointed, their great Messiah, his wondrous work and its imperishable effects, and also to announce the very period of earthly history in which he was to appear and accomplish his glorious work.

With this hope and prayer, this work now goes forth upon its silent mission with the added burden from Daniel's own book, "Go thou thy way till the end be."





## INTRODUCTION.

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The Book of Daniel is largely a book of fulfilled prophecy. Much of it is already accomplished history, and has been for a long, long time. Some of its predictions were accomplished ages ago. The interpretation of the book is, therefore, a comparatively easy task, and is to be looked for principally in the records of the past, and not in the occurrences of the present, or the wild and hazardous speculations of the future. The book consists of but twelve chapters. In these chapters there are really but five great prophecies, viz.: the Great Image smitten and destroyed by the mystic Stone; the Four Wild Beasts emerging from the storm-tossed sea; the Ram and the Goat; the cutting off of the Prince Messiah, and the rise, development, growth and overthrow of the Wilful King.

The prophecy, contained in the fourth chapter, of the towering Tree and seven times passing over it, was evidently not intended or delivered as a prophecy in the same sense as were the other visions and prophecies of the book, and contains only incidentally a prophecy of the future, and with no minute details.

The predictions made in the fifth chapter refer only to the approaching end of Belshazzar and the overthrow of his kingdom—all of which took place and were fulfilled within a few hours after their delivery. So that

there are really only **five** great prophecies or visions, which have all been largely fulfilled, most of them centuries ago\* At the same time it is also true that not one of these great prophecies has ever been completely or entirely fulfilled, and some of them may have centuries yet to run before they ever can be thus fulfilled.

In this respect the Book of Daniel differs very conspicuously from some other of the Prophetical Books. Isaiah has quite a number of prophecies, and some of them very important ones, too, that have long since been completely fulfilled. So, too, has Jeremiah, and also Ezekiel. But not so with Daniel. None of his great prophecies have yet been thus completely accomplished.

The interpretation of the book, for some cause or other, seems to have given some commentators considerable trouble. But **why** it should have done so does not appear very clear, for there are certain great principles underlying its interpretation, which, if they had been observed and adhered to, **ought** to have relieved this difficulty. But being approached too often with preconceived opinions as to what the prophecy **must** mean, and what it **must be made** to mean, the interpretation of the book has occasioned much difficulty, and has yielded as a necessary result some very divergent, contradictory, and in some instances absolutely absurd and impossible conclusions. On this account not only the Book of Daniel, but also all prophecy in general, has often been brought into great disrepute and great discredit.

If the reader will constantly bear in mind while studying this book, **1st, that the object and aim of all prophecy is not to reveal or foretell future history, but to shed light on God's purposes relative to the future trials, vicissitudes and experiences of his Church,** it will aid him very materially in ascertaining the fulfillment of that prophecy as revealed in history. It is not the disclosure

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\*Strictly speaking, Daniel had but **four** visions himself, and Nebuchadnezzar **two**, which were interpreted by Daniel, making in all but six visions in his book, and in these visions only **five** great prophecies.

of what kingdoms or empires are to come into being, what they are to do, or how long they are to continue, or when or how they are to fall, that God is making known to mankind in prophecy—but **what is to be the experience and history of his Church during that time**, how **it** will fare, what **it** will suffer, and what will be the final issue of these trials and sufferings which **it** is called upon to undergo. Hence it is only incidentally as bearing on this history and experience of his people that this revelation of the rise and fall of empires, kingdoms and kings comes in. It is **the Church** that God is guiding, directing and watching over as she journeys through the wilderness to her home in heaven, and it is **her** future, **her** trials, and **her** vicissitudes that he is outlining in prophecy, and for her comfort and encouragement, and not the rise and fall of empires, or the history of wars and conflicts that will constantly be occurring amongst mankind. The object of prophecy is not to gratify human curiosity, or merely to foretell coming events, or what great wars, civil or religious commotions or revolutions are one day to take place, but to reveal the trials and sufferings, the conflicts and conquests and final destiny of his people, and his own deep hidden purposes in connection with these events. Hence the Apostle Peter says that, “no prophecy is of any **private** interpretation, but holy men of old spake as they were moved by the Holy Ghost.” And, therefore, in its proper interpretation, prophecy cannot be applied to comparatively trivial events of insignificant actors, and these occupying only a very small place in history, and with no bearing upon the welfare or prosperity of his Church. The history of Babylon, Persia, Greece, Rome for many centuries comes out in Daniel’s prophecies, not because God is purposing to reveal the career and conquests of these mighty empires, but only because that under them and during their continuance his people were to have a marked and most eventful experience. And it is only in connection with **their** trials and experience that the history of these colossal empires is so briefly, yet so majestically made known.

The remembrance and application of this principle will at once rule out a great deal of what is often given as the interpretation of prophecy, and prevent the observer of current events from rushing to the pages of Daniel or of John for an explanation of every political commotion that takes place among the nations of the earth, or every gigantic war that occasionally breaks out between different peoples and countries. Ever since the French Revolution, the reign of Robespierre with its carnival of blood, and the wars of Napoleon, this tendency has continually manifested itself amongst the students of prophecy and the so-called "observers of the signs of the times."

The great Crimean War, our own Civil War, the war of Napoleon III, and almost every other outbreak since amongst the nations of Europe or Asia, has been thus interpreted and applied by these persons to some of the prophecies of Daniel or of John, simply because this plain fact is so often forgotten, that it is not wars or commotions that God is foretelling by his servants, but only the future of his people and his own kingdom. Hence nothing of the future is made known except so far as it has a bearing upon them and their destiny.

2d. That prophecy must, therefore, necessarily embrace and include vast periods of time for its fulfillment. This is particularly true of Daniel's prophecies. It is neither the lifetime of an individual, nor a generation, nor an age, no matter how conspicuous or remarkable the life of that individual may have been, that can at all meet its requirements. To so interpret any of its periods, or thus to apply its solemn and majestic disclosures to the exploits of such insignificant actors as Antiochus Epiphanes, Robespierre, Napoleon Bonaparte and the little brief period of time in which they acted or strutted pompously across the stage of history, is beneath the dignity and majesty of prophecy. Its scenes, its actors and its periods of time are vastly greater and of vastly more importance to the Church of God than are any such scenes and actors as these, and to apply its solemn and

majestic predictions to such performers and such performances as theirs, is to bring it down to a very low level, and almost make a burlesque of it. When it speaks, it speaks of **periods of long duration**, and not of mere days and weeks, or even years. When, very often, one of its single statements includes the sweep of centuries, or embraces an unbroken line of actors running through a period of more than a thousand years, how absurd, as well as how belittling to it, to attempt filling up its stupendous outlines with such insignificant periods as three and a half literal years, or with such individual lives as those mentioned above.

It seems positively degrading as well as dishonoring to prophecy thus to do. Antiochus did indeed forcibly set aside the offering of the "daily sacrifice" of the Jewish ritual and cause to cease the oblation of dumb irrational animals at the temple in Jerusalem for three and a half years, and he did, also, persecute and destroy many of the Jewish people themselves for that period of time—but what was that removal of the "daily sacrifice" in comparison with the perverting, trampling under foot and removal of **Christ's** one great offering, the **real** "daily sacrifice" and the **real** oblation for the sins of the world, and for 1,200 years and more, as has been done both by the Moslem and the Papacy?

And what were those three and a half years of persecution of a comparatively infinitesimal part of God's flock in comparison with the ravages, desolations and savage ferocity with which the **great Church of God** has been wasted and desolated and destroyed, and for so many hundreds of years, by those ferocious Powers? It actually shrinks into almost nothingness in comparison with this so much greater "desolation of the sanctuary" and those so much severer and longer-continued persecutions.\*

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\*Antiochus Epiphanes is indeed foretold in one of Daniel's prophecies (11th chapter), but the space given to a foretelling of his exploits is taken up by a very few sentences, and he forms but one out of a number of actors foretold in the first part of that chapter, one and all

And what bearing, on the trials and vicissitudes of the vast Church of God, did Napoleon and his brief career have—or the mad revelings of the French Revolution continuing only for a few months?

In those scenes of riot and shocking shedding of blood which marked the progress and continuance of that revolution in Paris and throughout France, God's **true Church** was scarcely involved, and its destiny was in no manner perceptibly affected by them. It was a judgment that fell largely on the **Apostate Church** and her blood-stained clergy, who had themselves been for centuries the savage persecutors of God's flock in France, and even in that very Paris, where so many of these sanguinary scenes took place, and was simply the just retribution of Providence in giving her that cup of blood to drink that she had so often and so ruthlessly pressed to the lips of his innocent and unoffending people.

When God, therefore, so briefly and so graphically sketches the outlines of the trials and struggles and changing vicissitudes of his persecuted people, and the outlines of the savage Beasts of prey that were to so devour, devastate and tear in pieces that people, and for such amazing periods of time, it is simply foretelling the conflicts of his Religion with other Religions, which were to trample down and destroy his flock during all that time. And even to **hint** at such a fulfillment as has sometimes been suggested by some interpreters of prophecy, is entirely beneath its dignity and majesty.

**Centuries**, and not days or years, is what is ordinarily necessary to meet its requirements.

3d. That the ravages and havoc wrought upon the Church, as foretold in these prophecies, were to be wrought by persecuting **Powers, and not by mere indi-**

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to be vastly overshadowed and vastly surpassed in gigantic wickedness by that colossal Power that was afterwards to trample down, persecute and destroy, and for long, long ages, the suffering Church of God. In comparison with its long, weary, desolating reign, that of Antiochus was short and almost insignificant.

viduals as such. Neither "horns" nor "kings" means single individuals, but **Ruling Powers**, unbroken lines or succession of rulers. They mean dynasties, Ruling Powers viewed as a whole, and continuing down for centuries. But it is the **same Power** or Government, whether administered by kings, emperors, princes or popes. They were to be **political or ecclesiastical forms of government** continuing down through centuries of rule and dominion. They simply mean kingdoms or states, continuous ruling Powers. Even the instance of Alexander the Great, the "notable horn" of the Grecian Goat, which was so suddenly snapped asunder and came to an end, is no exception to this principle. It was not Alexander alone that was there represented under the symbol of the Great Horn, but his dynasty, consisting of himself and his two sons, one of them as yet unborn at his death, but all three of them constituting one line or race of kings. And while two of them never reigned at all, but were cut off very soon after his own death, yet all three were included in the symbol of the Notable Horn, because belonging to the same dynasty, and when all three were cut off within a very few years, the Great Horn was completely broken. It was the extinction and abrupt termination of Alexander and his dynasty.

He was succeeded by four other "horns," i. e.: four other kingdoms or lines of rulers. Likewise with the "little horn" of the seventh chapter, having "eyes like those of a man," and a "mouth speaking great things." It does not refer to any one Pope more bold and blasphemous than the rest, or even dozens of them, but to **the entire Papacy** from its beginning to its close—the whole succession of Popes viewed as a continuous unbroken ruling Power. \*

The "little Horn" of the eighth chapter is also another of these political as well as ecclesiastical Powers—not Mohammed alone, nor Mohammed and his suc-

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\*The Papacy, or Papal Monarchy, does not begin with the first of the Popes of Rome, but long years afterwards. There were quite a number of Popes that lived and died

cessors, but the **Religion of Mohammed** exercising a continuous and unbroken sovereignty for ages over the entire Eastern Church—a sovereignty and sway both ecclesiastical and political, but still a sway of the same governing power. So, with the “Wilful King” of the eleventh chapter. It is not a **single** individual that is here designated, but a succession of rulers, a continuous line of Popes, all representing the same ecclesiastical and political form of government and the same principles, and exercising the same unbroken sway. It is a succession of rulers, occupying the same authority, and holding and enforcing the same set of principles. **No one individual** has ever done all that is there attributed to this wilful king, nor could it all have ever been accomplished in the lifetime of **one** individual. But there **has** been a succession of rulers, all exercising the same authority, perpetuating the same dominion, wielding the same sway, and continuing through centuries of rule and power, that **has** done each and every one of the things there foretold over and over again. And that was the **Papal Monarchy**. It is the “Little Horn” of the seventh chapter, and the “Wilful King” of the eleventh chapter.

Let the reader constantly bear this in mind, that a “Horn” in the prophecy, as well as a “King,” simply means a kingdom or state, a continuous line of rulers until it comes to an end, and not merely an individual.

In the eleventh chapter, from verses 5 to 30, individuals are spoken of and their actions and exploits minutely

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before the Papacy began. Historians differ as to the exact beginning of this monarchy, because more than one Pope made some arrogant and pretentious claims before they were admitted by other Rulers in the Church or State, and its most monstrous pretensions were not even thought of for some time after it began its career as one of the “Horns” of Prophecy. Somewhere in the sixth or seventh century it began to appear, and thrust up its head as a political as well as an Ecclesiastical Power among the nations of Europe, and by the end of the seventh century it was generally recognized as such and took its place as the Papal Monarchy. It then became one of the “Horns” of Prophecy.



foretold, and they are spoken of as "Kings," but they form no exception to the principle laid down above, for they each form parts of one or the other of the two "horns," the kingdoms of the North and the South warring against each other, until they are both broken off and destroyed by another Mighty Power that now comes into view, and designated as "Arms."

So, also, with this same "Arms." It is **Rome** in her entire history as a **warlike military Power**, whether under kings, consuls or emperors. The **form** of the government changed several times during the course of centuries, but it was the same **military Power** exercising its sovereignty and sway over the nations of the earth. When the **military** power of Rome was broken and the empire fell, the supremacy passed silently and by degrees into another form of government, and another set of hands, and the **Papacy** became seated on the throne and henceforth rules the world. And this "King," the Papacy in its entire history, is the "King" who does "according to his will," and of whom the subsequent declarations of that chapter are made.\*

**4th. Prophecy never repeats itself.** I do not mean by this that Prophecy never alludes to the same events or series of events more than once, for this it often does—but that the same Prophet never utters two prophecies covering exactly the same ground, or alluding to exactly the same series of events. If one Ruling Power comes in again after having been already foretold and its career sketched off in outline, it is because another phase of its character and some new facts entirely distinct and not as yet disclosed before, have now been developed and are to be sketched off.

But if it is the same old Power already foretold and described, and nothing new to be revealed about it, it does not come up again in detail, for the Prophet never repeats himself in this manner. It will readily be seen

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\*As a military power, Rome appears in Daniel's Prophecy as "Arms." As an Ecclesiastical Power, it appears as the Wilful King.

that the application of this principle at once rules out the Jew from Daniel's eighth chapter as the "transgressors" now "come to the full." These are an entirely different set of "transgressors," never alluded to before, and not to appear again in Daniel's prophecies.

The Jew, as the great "transgressor" in rejecting his King and putting him to an ignominious death, even that of the cross, will appear in the ninth chapter and be fully described there, receive his punishment, and pass from view to re-appear no more in Daniel's visions.\* But in the eighth chapter neither he nor the rejection of Christ by him is the subject of the Prophecy, and consequently neither one is alluded to.

So, likewise, is **the Roman** also ruled out as the Power that took away the "Daily Sacrifice," and "polluted the sanctuary of strength" in that same chapter. Because in that capacity, taking away the **literal** daily sacrifice and polluting the **literal** sanctuary of strength, he will be foretold in the ninth chapter. Hence it **cannot be, and it is not the Roman** who is there spoken of. It is another Power now rising into view, of whom nothing had been foretold before, viz.: the **Moslem** and his **fierce and fanatical Religion**. It is the Religion of the Koran, representing the Mohammedan Power, and not the Roman there coming on the stage.

5th. Added to these is another fact continually to be remembered—the intentional concealment from human minds of the full meaning of these prophecies until nearly the time of their complete accomplishment. These prophecies were put under seal by God himself, and were intended to remain so until near the time of their termination. As Time moved slowly on, and the Providence of God gradually unfolded to his people his hidden

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\*The Jew is indeed seen in Daniel's 11th chapter (vs. 5-30), a vision subsequent to that in the 8th and 9th chapters, but his history as there foretold is what took place long before his conduct as foretold in the 9th chapter. No later glimpse of his history is given in Daniel than what is given in that chapter.

purposes, the salient points of these prophecies would come into light and be seen and discerned by "the wise." Those who were carefully and prayerfully observing the silent march of events, and thoughtfully studying the prophecies of this book, would "understand" something of their meaning, though not clearly perceiving all that was meant because a great part of them was as yet unfulfilled.

Thus even before the Reformation, the Papacy was detected and the Pope recognized as the predicted "Man of Sin," as he slowly disclosed through mist and gloom his hard and repulsive features, and gradually revealed his forbidding, yet unmistakable, form. Deep darkness for a while enveloped and enshrouded him, and his full outlines were not yet perfectly disclosed, but enough was seen to clearly point him out as the one beyond all question of whom Prophecy spake. His blasphemous mouth uttering "great things against the God of gods," his frightful character as the savage Waster and Desolator of God's ravaged and slaughtered flock, his impious lies, his corruption and perversion of the truth, and his arrogant claims and pretensions as he slowly grew into shape and form during the silent march of centuries, all so clearly pointed him out as the predicted "Lawless One" who would set himself above all human authority, both in the Church and out of it, that there could be no mistaking him. And he was recognized and pointed out as such.

And even the giant "Apostasy" had also been discerned by some of these enlightened observers of the times, and proclaimed by them even before the days of Luther, some of whom suffered for their faithful testimony and sealed it with their blood. \*

All these things "the wise" understood. At the same time the full meaning of many of these prophecies had not yet been reached by the occurrence of the events foretold, and the seal was still unremoved upon them,

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\*See note A.

consequently it could not be discerned at the time. And it was only when they had well nigh run their course, and thus been very largely fulfilled, that their real meaning could be perceived. It required centuries for the accomplishment of this.

From some of these prophecies the seal has now been almost entirely removed by the silent march of events. Centuries of accomplished history have almost completely taken it away. On some of them, however, the seal yet partially remains, as there are still some very momentous events yet to take place, but at present, lying far down in the deep, dark, pregnant womb of futurity. Speculations, therefore, as to when, where or how they are to be fulfilled are manifestly in vain, and can be little more than idle speculation, or uncertain conjecture. Time alone can make them known, and as its Mystic Stream flows silently along, emerging slowly from the clouds and mist and darkness of a yet undeveloped future, the events themselves will come prominently into view and their meaning then unmistakably be discerned.

From some of these prophecies, however, the removal of that seal evidently cannot be far distant.

By carefully remembering and noting these well-known and reasonable principles, there will be little difficulty on discovering and identifying the great events of history in which these predictions of Daniel have been so minutely and marvellously fulfilled, and the reader will be prevented the conspicuous mistakes so often made in interpreting the Book of Daniel, many of which have not only been absurd and impossible, but also dishonoring and degrading to the dignity of Prophecy.

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The visions and prophecies recorded in the Book of Daniel took place under three different kings or rulers of Babylon, and cover a period of nearly 70 years. Two of them (Chaps. 2 and 4) were under Nebuchadnezzar; three of them (Chaps. 5, 7 and 8) were under Belshazzar; and two (Chaps. 9, 10, 11, and 12) were under Darius the Mede. The first two were seen by Nebuchadnezzar,

the remainder by Daniel. The other portions of the book are principally a narrative of important events that took place in Babylon during the Prophet's lifetime, and most of them in connection with his own personal experience.



## ORDER OF THE VISIONS.

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### 1st. Under Nebuchadnezzar.

The Lost Dream. (Chap. 2.)

The Times of the Gentiles. (Chap. 4), 33 years afterward.

### 2d. Under Belshazzar.

The March of Empire. (Chap. 7), 15 years afterward.

The Crescent and the Cross. (Chap. 8), 2 years afterward.

Weighed and Found Wanting. (Chap. 5), 15 years afterward.

### 3d. Under Darius.

Messiah the Prince. (Chap. 9), 1 year afterward.

The Man of Sin. (Chap. 10 to 12), 3 years afterward.

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Daniel's ministry thus covered a period of nearly 70 years.





## THE PANORAMA.

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Like the Book of Revelation, to which it bears in many respects a very remarkable resemblance, the Book of Daniel is a most magnificent Panorama—a striking display of some of the most stupendous scenes in the thrilling drama of history.

One by one they are brought out as the curtain is silently withdrawn, which conceals them from view, and are seen to be sketched by a Master's hand. The Artist moved a pencil that was touched and directed by the Omniscient Spirit of God. One after the other appear the actors on the mystic stage, as they are afterwards to appear in the real drama of life, fulfill their parts, recede from view, to be succeeded and followed up by others, until the tragedy is finished and the sublime drama is brought to its close.

Successively appears to view, each one in its appointed place, the various Empires and Dynasties that are to have such tremendous bearing on the history and experience of God's Church. First rises into view the Babylonian with head of gold and royal rod of power—followed next by the Persian with silvery Arms and breast.

Then comes the conquering Greek with brazen helm and heart unquailed, as his flying legions rush irresistibly to victory. Then mounts the stage the blood-besprinkled Roman and moves athwart the scene like some destroying Demon, as he carves his way with sword and

steel and horrid implements of war, through hecatombs of dead, to the lordly dominion of the world. All come and go and move in majestic silence as they act their parts upon the mystic stage.

In its appointed place, and at its appointed time, as the hour hand of divine purpose travels slowly round the dial plate of Time, the designated spot is reached, the signal sounded, and the great Tragedy of all history appears. The hour is come, "the hour and power of Darkness," and there on Calvary's summit stands out the Cross in all its lustrous glory, though blackened for a time with agonies and blood and death. Upon its outstretched arms hangs One, the meek and lowly Nazarene, dying not for his own, but for others' sins, disowned and rejected by his own race and people, but honored and acknowledged of God the Father as Heaven's all sufficient sacrifice for the atonement of a world's transgressions.

It is Messiah's glorious day, and Messiah himself the "Prince." Quick follows the doom and desolation of that city and her sons, who such a deed could do, and tribulation, anguish, wrath and indignation dire roll in upon them like a flood. And now, through dim haze and mist of centuries, may be seen the weary-footed race, the wandering Jew toiling and staggering on beneath his awful load, as he journeys down the centuries, without a country and without a home, toward the appointed consummation. It is the "**Desolate Nation**" now moving wearily across the scene.

But human history now grows dark, and horrors unspeakable and woes settle down upon a frightened world.

It is the "**Eclipse of Faith.**" Shadows weird and wild are seen slowly creeping o'er the face of the earth, and monstrous shapes and forms peer through the darkness or commence enveloping the nations.

Dimly shining in the Eastern skies is seen a pale, thin, glimmering Crescent, from whose lower horn there hangs a dripping sword, and from whose upper point there burns and blazes a fiery torch in most threatening

form. Fierce turbaned warriors in countless thousands and armed with Jehovah's avenging sword, burst upon the scene and ride with maddened rush and trampling fury over the doomed countries. It is the Moslem with his bloody sword, and his fierce, fanatical creed of hatred, lust and death. Following close upon his wake, and from behind the same mystic curtain, rush forth the mighty armies of the Crusader, bold and fearless champions of the Holy Cross and the Holy Sepulchre. Flashing like a gleam of light, as he, too, for a brief period fulfils his part, his armies ride in their resistless might, or roll like a desolating inundating flood o'er Moslem lands and Moslem realms. Then clash and clang and shout and shriek, and horse and rider, dead and dying, Moslem and Christian, saint and Saracen lie blended and intermingled together in vast piles of slain on the battle fields of Europe and the Holy Land—and he, too, silently sinks beneath the engulfing wave.

And still the darkness deepens, and the shadows grow more awful and horrifying. The Eclipse of Faith grows blacker and blacker, for it is in Western as well as in Eastern lands that the truth of God lies buried in deepest ignorance and darkest superstition. Clouds of incense offered in blind idolatry to a newly-created God, darken the very skies. Crucifixes and rosaries, meaningless masses or mumbled prayers pattered in an unknown tongue, are the order of the day. Relics, bones and beads receive the devout adoration of their senseless worshippers; the Man of Calvary has died in vain and superstition, ignorance and death settle down upon a Church and worship called by his name. The "eye within," (Matt. 6: 22-23), has indeed become "darkness," and, alas, "how great is that darkness."

And now, arising amid the gloom and darkness, in dim and indistinct outlines at first, but slowly taking shape and form, are seen the Awful Features of another Rising Power, foretold full oft by seer and sentinel as he stood on the distant watchtowers of the past, small, insignificant and unpretentious in its beginnings, but destined to

swell to colossal size, trample down and terrorize the nations by its heel of power, and befoul and blacken history with its deeds of crime and blood. As centuries roll along, the undeveloped features of that repulsive face assume more clear and distinct shape—a hideous countenance is seen scowling and glowering amid the mist and gloom, and unmistakably is discerned the Satanic gleam of a cunning, crafty eye—the opening of a huge and hellish mouth pouring forth its blasphemies, and all surmounted by a glittering **Triple Crown**. It is the **Man of Sin**, the mighty “Mystery of Iniquity,” the **Gigantic Papacy**, that is for its 1,200 years and more to beat down, trample into dust, and crush and curse mankind as no Power before it or since has done—the most monstrous Iniquity that has ever befouled the earth or blasphemed high Heaven.

Shifts again the tumultuous scene—rises once more the mystic curtain, and now a crowned and canonized Ghostly Power, slowly rises into view. A **deified** virgin, bedecked and brightened with gems and gold and precious stones, assumes the place where Jesus sat supreme, and prostrate millions bow and pour forth to her the homage of the heart in shameful, shocking idolatry. ’Tis “Holy Mother,” “Mother of God,” “Queen of saints and angels,” “Queen of Heaven,” “Hear us, Holy Mother, look down and bless and save.” **Mariolatry!**

The vision fades away, the scene grows dark and indistinct, and yonder behind the shrouding curtain appear the towers of Rome, the gorgeous palaces where dwells this Man of Sin, planted in all their magnificence and splendor “between the seas,” and beneath his ponderous power and dominion, the down-crushed Church of God, the “Glorious Holy Mountain,” over which he sits supreme and lords it with a rod of iron.

Again the sickening scene recedes from view, and now as the curtain parts for the last and crowning scenes, is dimly seen in the far-off distance the kindling of Michael’s eye and the fiery flashing of Michael’s sword, as

the Great Archangel rises from his place for the defence and deliverance of God's helpless saints.

Quick work now, for Michael wields a mighty arm and swings a mighty sword! And then, tribulation, anguish, wrath and fiery indignation roll in once more like overflowing flood to whelm the nations, and earth grows pale. Now, conflicts, wars and strifes amid opening graves and resurrection robes, and crowns of victory, triumphs and everlasting joy. And then the ceaseless ages go whirling by.

Intermingled with all these scenes of woe and horror—this silent appearing in the drama of history of so many of its most conspicuous actors, are to be seen vast piles of slaughtered saints, dungeons, rack and fiery flame, martyrs by the million mounting to the skies, as faggot, sword and nameless tortures do their deadly work—and then at last the rumbling of the chariot wheels and kindling of the glowing skies. Lo, yonder! Yonder, wreathed in flame and borne on wheels of flashing fire rolls triumphantly along the Advancing Chariot. It bears the **King Himself**, the Great Ancient of Days, hoary with the ages of Eternity, with attendant angels and thousand thousands, ministering around him.

There, too, the Great White Throne, the Judgment Trump, the Peal of Doom, the saints triumphant, and the final close. The mystery finished, human history ended, the actors come and gone, the drama carried to its full completion—and the curtain falls!

Truly a most awful but impressive Panorama of the history of God's people, surpassed in its matchless grandeur and comprehensive brevity only by that of the seer of Patmos, the Revelation of St. John.

Dazed and blinded by the astonishing scenes as that stupendous Panorama passed so swiftly before us, we close our eyes and tremblingly ask, "Where are we?" "What has happened; has it all gone; is the vision closed?" And, anxiously, with him of old, inquire, "How long to the end of these wonders—how long, oh, Lord, how long?" And as we wait to catch the answer, whis-

pered, perhaps, from heaven, there sounds but a dim, faint, feeble echo, "How long, oh, Lord, how long?" followed by a brief but unsatisfying reply, "Go thou thy way till the end be," and that is all.

## I.

### UNDER NEBUCHADNEZZAR.

- (1) The Lost Dream.
- (2) The Times of the Gentiles.

### THE LOST DREAM.

(Daniel 2d Chapter.)

1. And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

2. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and they stood before the king.

3. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4. Then spake the Chaldeans to the king in Syriac, O king, live forever; tell thy servants the dream, and we will shew the interpretation.

5. The king answered and said to the Chaldeans, The thing is gone from me; if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

6. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour; therefore, shew me the dream, and the interpretation thereof.

7. They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

8. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

9. But if ye will not make known unto me the dream, there is but one decree for you; for ye have prepared lying and corrupt words to speak before me, till the time be changed; therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10. The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter; therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

11. And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

12. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

13. And the decree went forth that the wise men should be slain: and they sought Daniel and his fellows to be slain.

14. Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon:

15. He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.

16. Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17. Then Daniel went to his house and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18. That they would desire mercies of the God of heaven concerning this secret: that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

19. Then was the secret revealed unto Daniel in a night vision. Then Daniel b'essed the God of heaven.

20. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

21. And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

22. He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

23. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

24. Therefore, Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he



went and said thus unto him: Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

25. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

26. The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27. Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the sooth-sayers, shew unto the king:

28. But, there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these:

29. As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

30. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

31. Thou, O king, sawest, and beheld a great image, This great image, whose brightness was excellent, stood before thee: and the form thereof was terrible.

32. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

33. His legs of iron, his feet part of iron and part of clay.

34. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

35. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors: and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36. This is the dream: and we will tell the interpretation thereof before the king.

37. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38. And wheresoever the children of men dwell, the

beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

39. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

41. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron forasmuch as thou sawest the iron mixed with miry clay.

42. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

43. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

44. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain and the interpretation thereof sure.

46. Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.

48. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

49. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

It was in the second year of the reign of Nebuchadnezzar, King of Babylon, i. e., about the year 603 B. C., that the events narrated in the second chapter of Daniel occurred. His spirit was troubled and "his sleep brake from him." Disturbing dreams had been flitting through his mind, and he tossed anxiously upon his sleepless couch.

What may have been the occasion to suggest such thoughts to the king's mind, of course we do not know. But the **cause** appears to have been an anxious desire on his part to learn the future and ascertain what it concealed. Did it bode good or ill to him now approaching the summit of his glory? How long would that colossal empire, which he was now establishing and strengthening, continue? When and how would it terminate? Would one of his own posterity succeed to that imperial sway that he was now wielding with such lordly power, or would the sceptre pass at his death to another's posterity and another dynasty? These, or similar thoughts, perhaps passed through his mind. Disturbed by them he fell asleep. But his rest was broken, and he "dreamed dreams whereby his spirit was troubled." And they were dreams of empire.

A strange commotion and overturning of earthly thrones was witnessed in his visions and a bewildering succession of dynasties, one after another in wild and rapid succession. Kingdoms were rising and falling, crowns crumbling, and sceptres vanishing away. While gazing in astonished bewilderment upon the perplexing scenes, the whole vision assumed definite form and shape, gradually a Majestic Image of blended elements and gorgeous yet terrific appearance stood before him. Its form was commanding, and its aspect awe-inspiring and terrible. Incongruous materials entered into its composition. Its head of the finest gold, its breast and arms of glittering silver, its loins and thighs of burnished brass and its feet partly of iron and partly of miry clay.

But suddenly, and to the unspeakable astonishment of the royal dreamer, a small and insignificant-looking stone,

cut without hands from a mountain, falls with irresistible power against the Image, strikes it upon the feet, topples it over, and crushes its shattered fragments into atoms, which are blown hither and thither by the whirling winds so that no place was found for them; and the stone itself, which had caused such irretrievable destruction, swells to immense proportions and fills and covers the earth. ,

This was the dream which was "certain," and "the interpretation thereof sure."

It was the Impersonation of Imperial Power that stood before the king—the blended, towering and awful form in which some of the splendid creations of Time were to appear and hold sway over the sons of men.

Four Mighty Empires, a part of the prolific offspring of the future, were to burst into being, succeed one another in the order represented in the Image, and be themselves, in turn, overpowered, annihilated and swept away by another, a mightier and more mysterious Power than any that had preceded it.

The kingdom which is not of earth, and which was to rise in splendor over the ruins of all earthly thrones and dominions, overcome all opposition, and extend its bounds until co-extensive with those of earth, was even then projecting its shadows across the interval of centuries, and the bewildered Monarch caught a glimpse of its mysterious rise, progress, and irresistible advancement to universal dominion. But suddenly the vision vanished, and with it all recollection of the same. Morning came, but all was gone. Dream and vision, gold and silver, brass and iron, towering Image and smiting stone had disappeared and faded from his mind.

So utterly was it effaced from memory that no effort on the king's part, no skill of Chaldean astrologer or soothsayer could recall the faintest impressions of it.

Enraged beyond measure at the exposed vanity and worthlessness of the arts of the magicians, astrologers and dream-expounders of Babylon, the king, in a fit of wild and ungovernable rage, gives orders for their im-

mediate destruction. At this juncture, and just as the order was about to be carried out, or, perhaps, had already begun to be carried out, God interposes, and once more, as so often before, "the hour of man's extremity is found to be the hour of God's opportunity." The secret is made known to Daniel, a Hebrew captive of the princely line of David, but a mere youth at the time, who discloses both the dream and its interpretation to the astonished king. High honors are heaped upon the youthful seer, fragrant incense is burned before him, profound homage paid to him as the divinely-favored discloser of Heaven's secrets to men, and Daniel and his friends are promoted to the highest positions in the gift of the king.

The following particulars are those pointed out, and especially emphasized in the vision: 1. The vision was to be fulfilled in the latter days ("last days," as it is sometimes expressed), a common expression occurring quite frequently in both the Old and the New Testaments, and usually meaning the Gospel Dispensation.

(See Isaiah 2: 1-2—Hebrews 1: 2, etc.) Hence Christ, on beginning his ministry, announced the "Kingdom of Heaven" as at hand, and because of its near proximity, called upon man to repent and believe **the Gospel**. In this announcement of his there was a manifest allusion to this prophecy of Daniel, and "the kingdom of Heaven" which was at hand was none other than that kingdom spoken of in the prophecy when "the God of Heaven would set up a kingdom which shall never be destroyed," (v. 44).

The period was now fulfilled, and that kingdom thus foretold by Daniel was about to be set up. The Stone was soon to smite the great Image on its feet.

2. Before the appearing of this smiting Stone four great Empires were to rise, succeed one after the other, viz., the Babylonian, Medo-Persian, Greek, and the Roman—represented by the gold, silver, brass, and iron and clay of the Image.

3. These were all to be succeeded by a fifth, repre-

sented by the emblem of a Stone, cut without hands from out the mountain, and which was itself to become a mountain and fill the earth.

4. The peculiarities of this Fifth Kingdom were (1), it appeared as an unsightly stone and insignificant in its appearance—not gold or silver or brass or iron, as the other kingdoms were represented as being, but simply a stone, something without life and apparently of no value or worth.

This Stone represented Christ's Religion as a ruling, governing, conquering Power, God's Kingdom here upon earth and among men, unsightly, unattractive, of no worth or value in the eyes of men in comparison with the more glittering gold and silver of earth,—simply a stone and nothing more. (2) But with all that, and its apparent unattractiveness and insignificance with men, it was of divine origin. It was "cut without hands" and cut from out the mountain. Christianity when it appeared upon earth did not make its appearance at the time, place, or in the circumstances in which it did, through any design, intention, purpose or plan of man. It was derived from no human source whatever, nor set up or established by the power of man, being cut without hands from out the Mountain. **Its origin was in God.** And so it was represented as arising from no human origin and through no human intention.

The Mountain represents **God**, the mighty unchanging and unchangeable One—steadfast, immovable, and imperishable, surviving all the ravages of Time, unaffected by any of the revolutions of earth, remaining the same yesterday, today and forever—the Refuge, Rock, and sure Defence; the impregnable stronghold of his people and their "Dwelling-place in all generations." Out of this Rock was the religion of Christ first taken, and in Him it had its origin.

(3) It was to be overwhelming and irresistible in its power. Nothing would be able to withstand or successfully oppose it. It was to overthrow, shatter, crush and annihilate the towering Image and scatter its broken

fragments like chaff before the whirling winds. That is, all forms of earthly power are to go down before the triumphant principles of Christ's Religion, and all the broken fragments of human glory, power, opposition are to be driven away like the whirling chaff before the storm and disappear forever.

Human Creeds, systems of Philosophy, false religions, predictions of defeat, prophecies of disaster, opposition of every kind, all of it simply **chaff** in God's estimation, is to be shattered, scattered, swept away before the advancing principles of this triumphant Religion.

And all this Christianity began to accomplish and has continued to accomplish ever since its first appearance on earth. Its maxims, principles and teachings so different from all that had preceded it in the political principles and maxims of human governments, viz., those principles of righteousness, justice, truth, equity, the rights and brotherhood of man, forgiveness of injuries, love of enemies, and love for our fellow men, all of which have ever been its distinguishing principles and characteristics, have made utter havoc with what had been before the teachings and tenets and characteristics of man's rule and government on earth. It has utterly broken them to pieces and scattered them like chaff before the driving storm. Wherever it has gone, these principles of unrighteousness, sin, injustice, wrong-doing, oppression, on which preceding governments had been founded, and by which they had been maintained and upheld, have been swept away and "no place found for them." Wherever it has become the reigning ruling power, all such ideas and principles have been dashed to pieces and blown away. Beneath the beneficent and heavenly principles of this Most Holy Religion "no place will ever be found for them." And this effect of the prevalence of the principles of Christ's religion will continue to be more perceptibly marked, until this religion has obtained complete and universal ascendancy over mankind.

(5) This Stone was to smite the Image **on its feet.**

As interpreted by Daniel, this Kingdom of the God of Heaven was to be "set up in the days of those kings." The religion of Christ was to appear on earth under the Roman State or Government **in its last form as a political Power**, which last form was the Empire.

And this Christianity did. Our Saviour, the Founder of that Religion, was born in a province of the Roman Empire, and his religion was commenced being preached during the existence of that empire, and before its final overthrow. It was "in the days of those kings."

(6) It was "not to be left to other people." It was not to be abandoned or given up of God as had been those others, to be succeeded by some other. **This kingdom was to have no successor. It was Earth's last and mightiest Religion.**

The idle prattle that is sometimes heard about a "universal religion" yet to come, or "the coming religion of the future" is but childish prattle. "The universal religion" for mankind has already come. "The coming religion of the future" is even now here, and has been here for nearly twenty centuries. There will be no other. It has made its appearance according to vision and prophecy, and it has come to stay, and one day its beneficent blessings are to be extended over all the earth.

And it will continue forever, for such is the uniform, unvarying, and constant testimony of Prophecy. Dream and Vision, Sage and Seer, Science and Scripture, as well as the unutterable and unquenchable longings of humanity, all proclaim that fact.

'Twas in the second year of Babel's mightiest king  
 When on his royal couch the Prince lay slumbering,  
 That dreams of empire vast disturbed his troubled rest,  
 And drove sweet sleep away far from the Monarch's  
 breast.

A vision filled his mind, a vision dire and dread,  
 And stood before him as he lay upon that sleepless bed;



And when the morning dawned the dream had vanished  
 all,  
 Nor thought nor effort strong one feature could recall.

Fled was the gorgeous vision, fled—the wondrous scene  
 was gone—  
 Nor could soothsayers skilled within great Babylon,  
 Nor practis'd Magian learn'd the faded dream restore,  
 And boasting wise men well their vaunted arts give o'er.

“Make known the dream,” th’ imperious monarch cries,  
 “Or dies each one.” While Magian well replies,  
 “Nay, ’tis a rare, rare thing the king doth now require,  
 Which none but unseen Gods in mortals can inspire.”

In vain; no words the wrath of angered King can lay,  
 And goes the mandate forth proud Babel’s seers to slay.  
 Then in that direst hour of man’s extremity  
 Heaven makes the secret known, and shows what is to be.

Within those towering walls a Hebrew captive dwelt,  
 Who at Jehovah’s shrine in lowly homage knelt,  
 Daniel, of princely birth—to him, and him alone,  
 High Heaven disclosed the dream, and thus he made it  
 known:

“Thou, King, upon thy sleepless couch didst lie  
 In anxious thought to read futurity;  
 Sleep from thy troubled breast did fly,  
 And Time his fateful scenes disclosed to thee.  
 Thou sawest in visions startling on thy bed  
 A Form colossal, terrible and dread;  
 Of frightful mien, and glittering golden Head,  
 And silvery Arms and Breast, but brass midway,  
 And Feet of iron part, and part of miry clay.

“Thou sawest until a Stone, hewn without hand  
 From out the mountain, fell with ponderous power

Against the towering Form so terrible and grand,  
And overthrew its glory in an hour.  
Then were the crumbling iron, clay, and brass,  
And gold, and silver broken, shattered, hurled,  
And mingled in one shapeless mass;  
And like the flying chaff by tempest whirled,  
Were borne and scattered far throughout the wide, wide  
world.

“Henceforth were found for them nor place nor name,  
While lo! the Stone of such mysterious birth,  
Which smote with might so terrible, became  
Itself a Mountain, filling all the earth.  
This, this thy Dream—learn now what it portends.  
By Heaven enthroned o’er field, fowl, flock and fold,  
And sceptre potent which o’er earth extends,  
And wide dominion such as ne’er of old—  
Thou, mighty King, thou art this glittering Head of  
gold.

“Succeeding thee shall rise an Empire vast,  
Another world-wide Realm, but yet by thee excelled  
As silver is by shining gold surpassed.  
'Tis Persia next by whom the sceptre’s held,  
Then comes a Third, foreshadowed by the brass,  
Inferior greatly to the Second and thee.  
A brazen kingdom 'tis which comes to pass;  
The brazen-armored Greek earth now shall see,  
Who'll sway a mighty sceptre and a mighty race shall be.

“A Fourth, with strength of iron, this succeeds:  
'Tis Rome the iron-handed and of iron heart,  
Gloating in human gore and bloody deeds;  
Remorseless, ruthless, and of devilish art.  
And inasmuch as thou didst further see  
The feet, part iron, part of potter’s clay,  
So in this Realm two elements there'll be

Of strength and weakness, till it fills its day;  
Though frail like clay, like iron, none so strong as they.

“Of iron nerve, and proud undaunted soul,  
Indomitable will, unknowing fear,  
Imperial power that bursts o’er all control,  
Unfeeling, stern—with manners rude, severe—  
These, these her mighty elements of strength.  
But weak by mingling with such ones as they;  
Allied to those they conquered, till at length  
Becoming like them; civil faction, fray,  
Intestine strife, corruption—these the miry clay.

“Then in the day of Rome’s imperial sway  
Will God erect **his** kingdom on the earth,  
Before which all shall fall and fade away—  
Brass, iron, clay; while this, of heavenly birth,  
O’erspreads the earth, and evermore shall stand.  
Yet not by war and blood in torrents spilled,  
Nor man’s devices, but by Unseen Hand.  
This, this thy dream—’tis sure, for God hath willed,  
And what High Heaven decrees shall surely be fulfilled.”

The Prophet ceased, Heaven’s purposes disclosed,  
His mighty task is done. Then prostrate fell  
The awe-struck king, as fumes of incense rose,  
To honor one who secrets such could tell;  
And spake the King, “In truth thy God alone,  
O Daniel, is a God of gods, and Lord  
Of Kings—none other could such scenes make known,  
None other secrets such reveal.” Then gives he word,  
And gifts and honors rare are on the Seer conferred.



## “THE TIMES OF THE GENTILES.”

(Daniel, 4th Chapter.)

1. Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2. I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

4. I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5. I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

7. Then came in the magicians, the astrologers, the Chaldeans, and the sooth-sayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8. Put at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying,

9. O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10. Thus were the visions of mine head in my bed: I saw, and behold a tree in the midst of the earth, and the height thereof was great.

11. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of the earth:

12. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13. I saw in the visions of my head upon my bed, and behold, a watcher and an holy one came down from heaven:

14. He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches.

15. Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field: and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth.

16. Let his heart be changed from man's, and let a beast's heart be given unto him: and let seven times pass over him.

17. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18. This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able: for the spirit of the holy gods is in thee.

19. Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered, and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

20. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth:

21. Whose leaves were fair, and the fruit thereof much, and in it was meat for all: under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22. It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots

thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him:

24. This is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king:

25. That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

28. All this came upon the king Nebuchadnezzar.

29. At the end of twelve months he walked in the palace of the kingdom of Babylon.

30. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

31. While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee:

32. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

34. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

35. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army

of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

36. At the same time my reason returned unto me: and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom and excellent majesty was added unto me.

37. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase.

There are no means of ascertaining the exact date of this Dream and Vision of Nebuchadnezzar. It took place after the occurrences mentioned in the preceding chapter, but how long afterward can only be conjectured.

The Dream refers particularly to Nebuchadnezzar himself, and was a solemn prophecy as well as premonition of a heavy judgment of God coming upon him because of his exceeding pride and forgetfulness of God. It was completely fulfilled in the course of the events so minutely and graphically described in the chapter itself.

On recovering from his period of madness, the chastened king looks up to Heaven in humble gratitude, acknowledges the justice of his punishment, and pours out his heart in adoring praise and worship. And afterwards, having been restored to his throne, his honors and his former greatness, he issues his royal proclamation to "all people, nations and languages," relating his experience and God's marvelous dealings toward him, and calling upon all that "dwell in all the earth" to exalt, extol and honor the same Glorious Being, "all whose works are truth and his ways judgment."

This might seem to be all that was intended or implied in this Dream and Vision of Nebuchadnezzar, relating principally, if not exclusively, to his individual history and when accomplished in him as foretold in the vision, completely and perfectly accomplished. Yet commentators and students of Scripture have not failed to see in it a deeper and wider application of Prophecy than merely what was fulfilled in the experience of Nebuchadnezzar.



zar. By some of them it is believed to be a prophetic revelation of that period spoken of by our Saviour in his great prophecy of the fall and destruction of Jerusalem and the subsequent dispersion and oppression of the Jewish people until the "**times of the Gentiles**" be fulfilled. They regard this period, i. e., "the seven times" which were to pass over Nebuchadnezzar as the period there alluded to by our Saviour in his prophecy under the description "the times of the Gentiles." His statement is. "And Jerusalem shall be trodden down of the Gentiles, until **the times of the Gentiles be fulfilled**" (Luke 21.24), using an expression that seems to have been familiar to the disciples and needing no explanation. It was evidently an expression well known among the Jewish people and having a precise and definite meaning and hence requiring no explanation when used in the presence of his disciples.

Now there is no other place in their Sacred Writings where that period thus described seems to be so clearly alluded to as in this prediction made in connection with the malady of Nebuchadnezzar. Hence "the Seven Times" which were to pass over him seem to have a deeper meaning than merely the seven years which were to mark out the duration of his malady, and evidently were understood among the Jews themselves as indicating a period in the history of their nation, during which the Gentiles were to have the ascendancy in some way or other, and which came to be known among them as "the times of the Gentiles." Hence the expression was used by our Saviour to his disciples, and requiring no explanation to enable them to understand it, that Jerusalem was to be trodden down of the Gentiles until "**the times of the Gentiles**" were fulfilled.

Paul also seems to allude to this well-known opinion and belief prevalent among the Jewish people, in his explanation of the excision and rejection of Israel because of their sin and unbelief (Rom. 11:25), and how long they were to remain in that state of excision and rejection. It was to be "until the **fullness of the Gentiles** be

come in." During that time Israel as a nation would stand aloof from God and be cut off from the blessings of the Gospel because of their unbelief and sin, but the Gentiles would be brought especially near and have conferred on them such gracious privileges and blessings as they had never before experienced in their history. It was **their** day of grace and during its continuance multitudes of them would be brought into the church and saved. But when **that** period was completely fulfilled, then the "times of the Gentiles" would come to an end and Israel would be once more brought near to God and received back into his church.

Now if these "times of the Gentiles" (in our Saviour's prophecy) refer only to the period of Jerusalem's desolation, as some think, beginning with the capture and destruction of that city by the Romans, we have no definite data to go upon by which to determine how long they will continue nor when they will end. Nothing more than that they cover the period, long or short, when the Gentile will occupy the place in the church so long held and occupied by the Jew. It may be 2,000 years, or it may be less. We have no means of knowing. But if the term refers to "the seven times" which were to pass over Nebuchadnezzar as the representative of the Gentile world, then they began long before our Saviour's day, and when they are fulfilled Jerusalem will cease to be trodden down and not before.

Taking, therefore, one "time" as a prophetic year, i. e., 360 common years, 7 times will be 2520 years. And beginning it at 588 B. C., when Nebuchadnezzar first captured and destroyed Jerusalem, and when Jerusalem first began to be "trodden down of the Gentiles," it will terminate in A. D. 1932. This great period (2,520 years) will be the period known as "the times of the Gentiles." At its termination therefore in A. D. 1932, or about that time, we may confidently look for some great religious movement among the Jews themselves or among Christian nations that will result in the deliverance of Jerusalem from the oppression of that Power that

has trodden it down so long, and also in the conversion of the Jews to Christianity. The "seven times" will then have passed over mankind, and "the times of the Gentiles" as last be fulfilled.

In some form or other, it is to be an era of great joy and blessing to mankind. (Rom. 11:12.)

This chapter, from beginning to end, seems to be unquestionably a regular decree which Nebuchadnezzar issued after his recovery from that malady of madness from which he had suffered for seven years. It was no doubt copied out of the original records preserved in Babylon by the Prophet Daniel, and to which he had free access, and contains the very words which Nebuchadnezzar himself used.

It is addressed to all the provinces and all the different people in his vast empire, and is a brief but very clear and impressive narration of the circumstances connected with his malady, what led to it, God's design and purpose in it, how his reason returned to him, and with it his restoration to the honors, dignity and glory that he had previously enjoyed, and the feeling of reverence, love and obedience that he now exercised towards this adorable King of heaven "all whose works are truth and his ways judgment."

It is one of the finest, as well as most ancient, records of antiquity now in existence, and is a model of dignity, majesty, modesty and impressive declaration.

The Decree as proclaimed by King Nebuchadnezzar:

Ye people, nations, tongues—and all that dwell  
 Within this realm of mine—to you be peace.  
 Methought it good to shew, make known, and tell  
 The wonders, which the Mighty God Most High  
 In majesty divine, toward me hath wrought.  
 How great his wonders! and how strange his acts!  
 How glorious that dominion wide of His,  
 That kingdom which from age to age endures!

While in mine house at rest, and flourishing ,  
 Within my palace fair, I dreamed a dream  
 And saw a vision startling—and which much  
 Affrighted me. In vain magicians learned,  
 Astrologers, and dream-interpreters  
 Came in at my command and sought to make  
 Its meaning known, till Daniel came—so famed  
 In Babylon as he within whose breast  
 Resides the spirit of the Holy Gods.  
 Known too as Belteshazzar—called by name  
 Of mine own God—to whom I thus then spake:

“Oh, Belteshazzar, favored one, whose skill  
 And knowledge rare in searching secrets deep,  
 And reading dreams divine, so well I know—  
 Thus are the visions of my head. I saw  
 And lo, a towering tree whose height sublime  
 Reached even to the skies, and seen from far  
 Through all the earth. Its branches spread; its leaves  
 Were fair; its fruit exceeding much; and food  
 It furnished free to all; while crouching beast,  
 And fowl of every wing flocked underneath  
 Its shade, and freely fed of its fair fruit.  
 And thus it stood, a gorgeous sight indeed  
 For all to see.

“Then lo, a Holy One,  
 A watcher from the skies came down and cried  
 With mighty voice, ‘Hew down the tree so high;  
 Each goodly branch cut off; shake off its leaves,  
 And scatter far its fruit. Let beasts and birds  
 From underneath its sheltering shade be driven.  
 Yet leave its stump and roots deep in the ground,  
 Secured by iron band and wet with dew  
 Of heaven: his portion with the beasts of earth;  
 His heart from that of man to brute’s be changed;  
 And this be done till seven times shall pass  
 O’er him, and thereby all the living know

That God Most High rules here e'en on the earth,  
 And giveth unto whomsoe'er He will  
 Its kingdoms, glory, power—tho' base they be  
 Among the sons of men. This great decree,  
 Now thus made known by those who never sleep,  
 Is sure: 'twill come to pass, for so God wills.'

"Now, Daniel, with that wisdom rare which God  
 Hath given thee, this strange, mysterious Dream  
 With all its purport deep disclose to me."  
 Speechless, in mute astonishment and awe,  
 The Prophet silent stood, nor moved nor spake,  
 While troubling thoughts disturbed his breast, for well  
 The mighty meaning of the Dream he saw,  
 And shrank to make its solemn message known.  
 Perceiving which, the king, as if full well  
 Its import deep he silently had guessed,  
 Cried out, "Oh, Belteshazzar, fear thou not,  
 Whate'er its message be, to set it forth  
 And now disclose what Heaven reveals to thee."

Then spake the Seer, "The Dream, my lord,  
 Be to thy foes; its meaning deep fulfilled  
 In him who hateth thee. May Heaven now ward  
 From thee what there's so solemnly revealed.  
 The Dream is this: the Tree of towering height,  
 And branching limb, and leaf all flourishing,  
 (So fair, so beautiful, so grand a sight,  
 With welcome shade to fowl of every wing,  
 And food to bird and brute which flocked there sheltering,

"That tree is **thou**, to awful greatness grown,  
 And spreading out in power and pride,  
 With wide dominion and on mighty throne,  
 'Twas thou, oh, King, to whom the Watcher cried.  
 And whereas thou didst further see and hear  
 That Watcher call aloud from out the sky,  
 'Hew down the Tree,' 'twas Heaven's message clear,

Now shadowing forth thy doom, so sure, so nigh—  
A judgment from the King of kings, the Lord Most High.

“Forth from the haunts of men shalt thou be driven,  
Thy reason from her lofty throne be fled;  
Thy portion with the brutish herd be given;  
As feeds the ox, so too shalt thou be fed—  
Thy body moistened with the dews of night;  
The field, thy home; its sustenance, thy fare;  
While seven times roll around in silent flight,  
Until that lesson thou hast learned so rare,  
That Heaven rules on high, on earth, and everywhere.

“Yet whereas to the stump of that proud tree  
Was left its root remaining in the ground,  
So shall thy kingdom still remain to thee  
Secure, and by thee yet again be found.  
Wherefore, oh, King, accept I pray thee now  
This humble counsel that I offer thee;  
To Heaven’s high will thy haughty spirit bow;  
Break off thy sins; hear and obey—’twill be  
Thy life, and lengthening out of thy tranquility.”

Such was the dream, and such its meaning true,  
And all accomplished soon. As walked one day  
The king with stately majesty, to view  
The City as she in her beauty lay—  
Surveying wall and tower and palace gate,  
And gardens as if hanging in the sky—  
His heart breaks out, with boastful pride inflate,  
“Is not this Babylon the Great which I  
Have built for mine own honor, greatness, state,  
And my own glorious name to long perpetuate?”

Scarcely had these swelling words of pride been spoke  
When thunder peal burst from the opening skies,  
And startling voice from heaven the silence broke,  
As swiftly to his ear the message flies:  
“Oh, King, thy kingdom passes from thee now;

Thy heart within thee, to a brute's be turned—  
Forth from thy throne, with madness seized, go thou,  
And brutish be, until God's hand discerned  
That lesson humbling to thy pride at last thou'st  
learned."

It spoke no more. The heavens closed again.  
That selfsame hour the king in madness fled,  
Forsook his throne, his home, the haunts of men,  
And like the grazing beast of field he fed;  
His locks unshorn, like eagle's feathers grew;  
His nails, like talons of the bird of prey;  
His body, moistened by the falling dew,  
Until the appointed period passed away,  
And Babel's king bows meekly to his Monarch's sway.

Then reason once again returns, and he  
Subdued, looks up to heaven—reveres, adores;  
And God, his kingly throne and dignity  
And power as erstbefore, to him restores.  
With grateful heart and hymn of praise sincere  
The humbled king then summons all to bless  
And honor Him whom hosts of heaven revere;  
And Him extol in joy or deep distress,  
Whose ways are truth, and all whose judgments right-  
eousness.





II.  
UNDER BELSHAZZAR.

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- (1) The March of Empire.
- (2) The Crescent and the Cross.
- (3) Weighed and Found Wanting.

THE MARCH OF EMPIRE.

(Daniel, 7th Chapter.)

1. In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

2. Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea.

3. And four great beasts came up from the sea, diverse one from another.

4. The first was like a lion, and had eagle's wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6. After this, I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

7. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it: and it had ten horns.

8. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

9. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

10. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

11. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain and his body destroyed, and given to the burning flame.

12. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed.

15. I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

16. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17. These great beasts, which are four, are four kings, which shall arise out of the earth.

18. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19. Then I would know the truth of the fourth beast which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet:

20. And of the ten horns that were in his head, and of the other which came up, and before whom three fell: even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

21. I beheld, and the same horn made war with the saints, and prevailed against them;

22. Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

23. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

26. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end.

27. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

28. Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

Forty-eight years had elapsed since the then unknown youth had been summoned from his obscurity to stand before the king of Babylon and recall to him his forgotten dream. But he is now a youth no longer nor an unknown stranger. He has lived through four successive reigns \*of Babylonian Kings, and is now entering upon the fifth, and his reputation and fame have long since spread beyond the narrow confines of Babylon. Belshazzar, the imbecile and profligate descendant of Nebuchadnezzar, has but recently ascended the throne, but his dynasty and his empire are limited now to a brief lease of power and are soon to pass away.

The Head of fine gold beheld in Nebuchadnezzar's vision of empire had been slowly growing dim; the Arms and Breast of silver of the same vision are already throw-

ing their portentous shadows across the horizon, and the Mede and the Persian are now appearing conspicuously on the scene. Belshazzar had reigned nearly one year when Daniel was admitted to another vision, a continuation, as it were, of the dream he had interpreted nearly half a century before. It is **the March of Empire** that he now beholds—the furious rage and strife of savage Empires rising upon the ruins one of another, like wild beasts emerging from the storm-tossed deep.

It was a wild and tumultuous succession of thrones and dominions, of crowns and kingdoms, one after the other, as the fleet-footed centuries hurried by, until One came in the clouds of heaven and took the dominion to himself.

“I beheld,” says he, “until the thrones were cast down and the Ancient of Days did sit, whose garment was white as snow and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. I saw in the night visions and behold One like to the Son of Man came with the clouds of heaven and came to the Ancient of Days and they brought him near before Him. And there was given him dominion and glory and a kingdom that all people and nations and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.”

It was a glimpse of the solemn future, a vision of one of those oft-occurring scenes so frequent in the history of earth, when nations stand before the Great Tribunal and receive from the Judge of all mankind the recompense due to their deeds—one of those scenes, when God, who holds nations as well as individuals responsible for their conduct, steps in, makes bare his mighty Arm, summons them to his judgment throne, and in the vicissitudes of his awful Providence executes on them the punishment due to their crimes. Such, for example, as oc-

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\*See note B.

occurred in the overthrow of Babylon, Persia, Rome, Jerusalem and many other worldly Powers that have arisen upon the earth, flourished, grown strong and powerful—become wicked, corrupt, oppressive, tyrannical, diabolical, and then been shattered and broken to pieces by one Providence after another, and finally passed away, disappearing from the theater of history forever.

Of the four great Beasts that Daniel beheld emerging from the sea of human passion, strife, and ambition, the first was the Babylonian represented by the Lion with eagle's wings. For awhile it pushed its conquests with great rapidity and success—which feature of its history was denoted by the eagle's wings, a bird that soars far and high. When its conquests under Nebuchadnezzar were brought to a close and he was bereft of reason, driven from the society of men and made to eat grass like the ox, "his wings were plucked"; and when reason returned and he recognized and acknowledged God's authority over him and with profound thankfulness and gratitude paid him sincere worship and adoration, "a man's heart was given him."

The second Beast like to a Bear was the Persian Empire which succeeded the Babylonian. It pushed its conquests principally in one direction, westward, which was denoted by its raising itself up on one side.

The "three ribs between its teeth" were the principal provinces it conquered, viz.: Lydia, Babylonia and Egypt. The thirst for conquest which led to so many and such vast military expeditions that characterized so many of the kings of Persia, and many of which were extremely disastrous to them, attended with such shedding of blood and loss of life, is what is probably meant by the command given it to "arise and devour much flesh."

Next followed the Leopard with its four heads and four wings. This was the Macedonian Empire, which, first, under Alexander the Great, had but one head, but after his death was divided into four great divisions or kingdoms under four of his most prominent generals.

The four wings indicated the extreme rapidity of its conquests. Under Alexander the armies of Macedonia seemed rather to fly than to march through the lands on their career of conquest. And a wild and irresistible impetuosity characterized his onsets against his enemies, more like the spring of a panther upon its victim than anything else. It was the leap of the Leopard on the back of its prey.

The next wild Beast that slowly arose from the wildly-tossing waves was without a name. No wild beast in existence had those marks and those features that so conspicuously distinguished it. "Dreadful and terrible and strong exceedingly," with great iron teeth tearing and rending flesh and bones together, and nails or claws of brass, and with feet that stamped and ground to the earth all that it did not devour—differing from all the Beasts that had preceded it, and with ten huge horns growing out of its head, it was the wildest and most frightfully savage creature that the Prophet had ever beheld. While looking in wondering bewilderment upon it in its savage ferocity, rending and tearing the flesh of its victims, another horn, insignificant and inconspicuous at first, but afterwards growing to enormous proportions, was seen to slowly rise up and grow among the others, having a cunning, crafty eye, and impudent, arrogant look, and which uprooted and overturned three of the other Horns around it.

This little Horn opened its mouth against the Most High in most blasphemously-bold and astonishing language, persecuted and put to death his innocent and unoffending saints in almost countless multitudes, changed times and laws, and raged almost unrestrained like a ferocious wild animal until judgment was executed upon it and its dominion broken and taken away forever.

There can be no mistaking the Wild Beast here represented. Though without a name its distinguishing features are so marked and pronounced as to point it out unerringly among the nations of the earth. **It is Rome,**

first as a Pagan Power conquering, ravaging, trampling down and devouring the nations as it carried its victorious arms throughout the earth, slaying and putting to death such vast numbers of God's people during the period of its supremacy—and then afterwards as **Rome Papal**, i. e., **Rome under the Popes**.

And in its savage ferocity, butchering and slaughtering God's faithful saints, Rome Papal has far exceeded Rome, Pagan, both in the vast multitudes of those that she has butchered, as well as in the horrible cruelties she has inflicted upon them, and also in the length of her reign of blood.\* It has been estimated that nearly **Fifty Millions** of people have been ruthlessly slaughtered by the Church of Rome during the 1,200 years of her supremacy among the nations, by her racks, dungeons, fires, inquisitions and "Holy Wars," so called.

The "Little Horn" is the Papacy that silently grew up among the other horns, i. e.: the other Powers constituting the Empire, and which eventually rooted up and destroyed three of them, viz.: the Merovingian dynasty, the Lombard, and the Exarchate of Ravenna. This was accomplished by the Papacy during the Eighth Century.

The "eyes of a man" in this little Horn denoted that cunning, crafty, far-seeing intelligence for advancing its own interests that has always been such a conspicuous feature in the history of the Papacy. Its unblushing arrogance, as well as bold and determined manner in which it has asserted and pushed its presumptuous pretensions, are denoted by the **stout look**, "more stout than its fellows" that has marked the Papacy more than any other form of government that has ever been known upon earth.

It was "diverse from all the other Beasts" that had preceded it. It exercised a **double form of power**, claiming and exercising jurisdiction over both the souls as well as bodies of mankind. It was to be both a **political and also an ecclesiastical Power in one**. And this has

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\* See note C.

been one of the distinguishing marks of the Papacy, the Popes carrying two keys and also two swords in token of this claim—a dominion spiritual as well as a dominion temporal. But judgment is to sit, its dominion be taken away, consumed and destroyed even to the end, and the Papacy, like all other blood-thirsty and diabolical Powers, is to perish.

Already has its dominion been greatly shattered. Some of it has been taken away and consumed, and the rest of it one day will be. Its temporal sovereignty has even now been annihilated, and in the course of time its ecclesiastical sovereignty will also be. For as a Ruling Power, both spiritual and temporal, its dominion over mankind is to be utterly destroyed.

No power has ever appeared in history that has so minutely and so astonishingly fulfilled each and every one of these predicted features as has the Papacy, and there can be no possible question but that it is Rome Papal as well as Rome Pagan that is here described.

**Vv. 9-11.** The appearance of the Ancient of Days, "judgment sitting," etc., etc., is summed up and explained briefly in three single verses (18, 22, 26), in which the whole matter is explained as meaning that "the saints took the kingdom and possessed it forever,"—"judgment would be given to the saints," etc., etc., and "the dominion of the Beast be taken away," etc.

It is only a grand and vivid description of the destruction of Rome under the representation of a judgment scene, in which the "Ancient of Days," attended by his flaming ministers of justice, is the Judge, etc., It is God against whom she has so grievously sinned, God who pronounces her doom, and various nations and Powers of earth are the appointed ministers of his justice to execute his sentence upon her. It, therefore, simply means the manner in which the power and dominion of persecuting Rome has been steadily broken, and its destruction by the different nations she lorded it over, and that it will be completely annihilated. And also that all this power and authority, accompanied and accomplished by



different crushings and this breaking of her power have been attended with great slaughter, loss of life, loss of earthly possessions, suffering, sorrow, anguish, death. This is very probably meant by "its body being destroyed and given to the **burning flame**" (v. 11). Its loss of authority and power accompanied and accomplished by such bloody and destructive revolutions and uprisings of the nations, has been both attended and followed by grievous calamities, misery and suffering, represented by the "burning flame," and her anguish and misery have been like **consuming fire**.

V. 13: "I saw in the night visions, and behold, One like the Son of Man came with the clouds of heaven, and came to the Ancient of Days," etc.

These are "night visions," because they are visions which foretell calamity, distress, perplexity, ruin to those who are the subjects of the vision. Of all these things "night" is the recognized symbol in Scripture, and consequently visions which are burdened with calamity and retributive Providences to proud, oppressive, and persecuting Powers are very significantly and appropriately emphasized by the Prophet as "night visions."

Another fact, too often overlooked to the proper understanding of this vision, is the fact that the judgment here foretold and the judgment scene so graphically described, are both to take place **here upon earth**. It is not in the skies, nor amid flaming worlds that the Judge appears and the thrones are set, but here upon earth and at different times as the occasion may require, for it is **national** judgments and not individual ones that the Prophet portrays, and nations have no hereafter. Whenever judgment is pronounced upon them, therefore, it must be **in this** world and not in the next. Consequently the scenes here described are scenes **to be witnessed upon earth** and in the experiences of nations and peoples.

Still another fact—the **symbolical nature of the scene**. The language, while representing real and actual occurrences, is nevertheless **entirely symbolical**. Thrones, wheels, flames, fiery attendants, clouds, books, etc., are

all clearly and plainly symbolical, but yet representing solemn realities, as may easily be proved from Scripture.

For example, the "cloud" was a familiar and well-understood emblem among the Old Testament Prophets, of the solemn and awful judgments of God as inflicted in the movements of his Providence upon nations and people. See, for example, **Is. 19: 1**, where the most fearful calamities and judgments about to be visited upon the kingdom of Egypt are represented under the figure of Jehovah "riding upon a swift cloud" into the land of Egypt for its destruction and overthrow. So also, the Prophet Nahum (1: 3-6) in one of the sublimest descriptions of the wrathful power and righteous judgments of God ever penned, represents him as marching through the skies in awful splendor and magnificence, and attended by **clouds** of dust as his chariot rolls triumphantly along. He is marching forth to the punishment and overthrow of haughty Nineveh, and his Providential judgments are to fall in "fury" upon her, ending in her complete ruin and destruction.

These awful judgments of his Providence are the "clouds" with which he is surrounded as he rides irresistibly on.

In a similar manner the Prophet Zephaniah (1:15), foretelling a day of national calamity in which the solemn judgments of God are to fall upon Jerusalem and Judea and the entire Jewish people as a nation for their sin and wickedness, represents it as a day of **clouds** and thick darkness.

In Ezekiel, too (32: 7-8), God uses the same figure to represent his coming in judgment upon Pharaoh and his people, in the way of great national calamities, when he declares his purpose of darkening the heavens, covering the sun **with a cloud**, the moon and stars also, and "darkening the bright lights of heaven,"—all of which was accomplished in the overthrow of their Rulers, Princes, Counsellors, and the destruction of their cherished national institutions. These were their "bright

lights," and by such awful "clouds" of judgment and calamity were they to be "darkened" and put out.

The prophets were all familiar with this metaphor, and to them the "cloud" was the expressive symbol of God's solemn Providences, irresistible, overwhelming, dark, dense, mysterious, and by which guilty nations were to be visited whenever God rose up to execute his judgments upon them. Of course the same figure was also familiar to Daniel.

"One like the Son of Man, coming in the clouds of heaven," and attended by flashing flame and burning chariot wheel was, therefore, merely a grand and sublime but entirely symbolical description of the movements of God in his Providence, as he visited upon nations their punishment or destruction. Of course it is language borrowed from the scenes and solemnities of the Great Judgment Day, but at the same time representing what is constantly taking place here upon earth as the Supreme Judge of mankind rides his judicial rounds and summons the guilty nations to his bar.

Hence it may readily be seen what "the clouds of heaven," divested of their symbolical dress, really mean. Dark Providences, desolating judgments, fearful calamities, national distress and trouble brought upon people for their sins—these are the "clouds" in which God comes, this is the manner in which he summons them to his tribunal—and in this way the "thrones are set," on each of which, as the particular nation is judged, the Great "Ancient of Days" takes his seat.

#### V. 19. "Diverse From All the Rest."

At first Rome was only a **political** or secular Power, and under its earlier forms of government like all other kingdoms. But when it changed those forms and passed into its second stage of existence and became Rome Papal, claiming jurisdiction over all the spiritual affairs of earth, it became an **ecclesiastical Power**, and united both secular and ecclesiastical sovereignty under one dominion. It lorded it over the **bodies** of men and over

their souls. "It was diverse from all the rest"—noæ like it before or since.

V. 26. "They shall take," etc., i. e.: these Horns shall do so. (See Rev. 17: 16-17, where the same events are alluded to as they are here in Daniel.)

In verse 12, "Their dominion was taken away . . . yet their lives were prolonged for a season and a time."

That is, the power and dominion of each one of these mighty Empires would be broken and destroyed as each one was overturned by its successor, but **the spirit** which animated and controlled each one would still exist and reappear in its successor. The same ambition for conquest, lust of power, tendency to oppression, injustice, cruelty and wrong-doing, that was characteristic of one, and for which it had been destroyed by the hand of God, would be the leading characteristics in its successor. While **its dominion** had been destroyed and its existence as a distinct ruling Power in the earth brought to an end, **its spirit** still survived and was displayed again in its successor. The new-comer in this respect was little or no improvement on the one that had preceded it, and been overturned by it. The **body** of the one had been hopelessly destroyed but its **life** had been perpetuated in the next that followed. It was just another imperious, cruel, tyrannical and oppressing Power. The **body** had been shattered, but **the spirit** survived. Persia destroyed Babylon, Greece Persia, and Rome Greece, but each, in turn, exhibited the same tyrannical, despotic love of power and the same course of wrong-doing.

Even under Christian governments, and while the Stone (of Nebuchadnezzar's Dream) is breaking to pieces the fragments that remain of the principles of a sinful and wicked world, **the life** of these destroying monarchies is too plainly seen. Yet it is only for "a season and a time" that this life is to be prolonged.

As the religion of Christ, designated in Daniel's prophecies as the "Kingdom of the God of heaven," obtains supremacy over mankind and over the hearts and consciences of its followers, the spirit of love, peace

good-will and kindness to others will prevail and eventually extinguish all crime and injustice and expel all wrong-doing from the earth. Then "the lives" of these worldly Powers will be forever ended as well as "their dominion taken away."

Beside the Great Sea's wave-washed shores he stood,  
While scene of grandeur wild the seer beheld;  
Conflicting storms in wrathful fury raged  
And strove upon the tossing deep, while surged  
And foamed the restless, rolling billows there.  
Then, suddenly, amid the elemental war,  
And from the wildly-tossing waves emerged  
Four Beasts—fierce, wild, ungovernable, and huge.  
A Lion first, with wings, and heart like man's;  
Then raging Bear, to whom was given command,  
"Arise, devour much flesh," which even then  
Three bleeding ribs between its teeth held fast.  
A Leopard next—four-headed and four-winged,  
To whom dominion wide was given. Then quick  
A nameless Beast of awful form arose;  
Ten-horned, with iron teeth and feet that stamped  
And crushed to atoms its poor, hapless victims,—  
Blaspheming Heaven and slaughtering Heaven's own  
saints,  
Till came its day of doom and judgment fell,—  
And hurled into the Burning Pit it rose no more.  
The Seer beheld but understood it not,  
Till asked he wonderingly the Angel there,—  
Who thus the mighty meaning of the scene disclosed.

"Thou sawest ascend from out the storm-tossed Sea  
Four Beasts—fierce, raging and of frightful form;  
Four mighty Empires they which yet shall be,  
Born of conflicting passion, strife and storm.  
Each on its path of conquest, carnage, crime,  
Shall rush, and o'er the earth wild ruin cast;  
While slowly roll away the years of Time,—

Till comes the Fifth, God's noblest Kingdom vast,  
Which o'er all earth shall spread, and evermore shall last.

“The lordly Lion first, with eagle's wings  
Shall rush to swift, resistless conquest on,  
Fast vanquishing proud peoples, Kingdoms, Kings;  
'Tis haughty, stern, but Queenly Babylon.  
The Medo-Persian next as flesh-devouring Bear  
Shall rise to power, and climb th' imperial throne,  
And rage with uncontrolled fury there,  
Till it fulfils its Heaven-appointed day,  
And passes in dread battle's shock and shout away.

“Next speeds the four-winged Leopard of the West,  
Four-headed, fierce, and hastening to the prey;  
So fleet in conquest, distancing the rest,—  
'Tis Greece, the warlike, rising to her world-wide sway.  
'Tis Macedonia's Empire, fleet of wing,  
Now sweeps along in wild victorious war,  
Till falls her famous Chief, her conquering King;  
One Kingdom first, then parted into Four,  
Till perish one by one those Heads, to rise no more.

“Then from the dark tempestuous Sea ascends  
The Nameless Beast with iron teeth and stamping feet,  
Which crush and trample what those teeth may rend,  
And rages like wild Demon from the Pit.  
'Tis Rome the Terrible—Pagan, PAPAL ROME,  
Hell's own creation, from the Abyss below,  
With speechless horror filling many a home,  
And anguish, agony unspeakable, and woe,  
Till down into the quenchless flame 'twill one day go.

“Ten horns thou sawest to this Beast belong,  
For kingdoms ten shall one dominion make,  
And all unite to make those fetters strong,  
Which bind the nations and cause men to quake.  
Amongst these Horns shall still another rise,

A little Horn,\* before which Three shall fall,—  
 With Mout̃a that poureth forth its blasphemies,  
 And crafty Eye, and look more stout than all,  
 And arrogance so lofty as all earth to appall.

“Great things against the God of gods ’twill speak;  
 E’en changing times and laws, High Heaven’s restraints;  
 And with its dungeons, flames and terrors, wreak  
 Its ruthless fury on God’s hapless saints.  
 And into its dread power shall they be given  
 For full twelve hundred weary years and more,  
 While godless Priests and Popes blaspheme High Heaven,  
 And, stained and smeared all o’er with human gore,  
 Continues guiltless blood in torrents vast to pour.

“Diverse this raging Beast from all the rest, \*\*  
 None like it hath been, none again shall be;  
 A ghostly kingdom of vast power possessed,  
 A temporal Prince, yet carrying Heaven’s Key.  
 But doom shall come—just doom, and judgment sit;  
 The saints shall triumph and ascend the throne,  
 And Rome shall sink into the yawning Pit,  
 Hurl’d into its depths like ponderous Millstone thrown, †  
 ’Tis meet—for guilt like hers this world hath never  
 known.”

Go, Daniel, go,—thy gorgeous Dream is told,  
 To thy bewildered gaze now stand revealed  
 Time’s mighty secrets, which shall yet unfold  
 Each in its day, and each be well fulfilled;  
 Its pregnant cycles hurrying one by one,  
 Shall rise, recede, and speed beyond the tomb,  
 Until its last, long, lingering course is run,  
 And Judgment falls like wakening peal of doom,  
 Upon the startled tribes in deepest, direst gloom.

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\* See Rev. 18: 21.

\*\* Claiming and exercising both temporal and spiritual power.

† The Papacy.





## THE CRESCENT AND THE CROSS.

(Daniel, 8th Chapter.)

1. In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

2. And I saw in a vision: and it came to pass, when I saw that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3. Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the highest came up last.

4. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

5. And as I was considering, behold, an he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

6. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8. Therefore, the he-goat waxed very great: and when

he was strong, the great horn was broken; and for it, came up four notable ones toward the four winds of heaven.

9. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

10. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

11. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

12. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.

13. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14. And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

15. And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then behold, there stood before me as the appearance of a man.

16. And I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision.

17. So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

18. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

19. And he said, Behold, I will make thee know what shall be, in the last end of the indignation: for at the time appointed the end shall be.

20. The ram which thou sawest having two horns are the kings of Media and Persia.

21. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

22. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall pros-

per, and practice, and shall destroy the mighty and the holy people.

25. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

26. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

27. And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

Two years after the preceding Vision (the March of Empire), i. e., during the third year of Belshazzar's reign, Daniel beheld another vision, and a wonderful vision it was, extending far down into the Christian era, if not almost entirely through it. Twenty-three hundred years was the period of its duration.

He was in the province of Elam, at Shushan the palace, engaged, very probably, in some business pertaining to the realm, when this matter was revealed to him.

Standing by the river Eulaeus (Ulai) on which the city Shushan, was situated, he beheld a colossal Ram standing before the river, with two gigantic horns, one considerably higher than the other, though having sprung up last.

The Ram was pushing with its horns toward the West, the North, the South, and with such irresistible power that nothing could withstand him. Nor could any one deliver himself from his power. "He did according to his will and magnified himself greatly."

This was a representation of the **Medo-Persian Empire**, composed at first of the two provinces Media and Persia, the latter springing up the last but being much the more powerful of the two, so much so as to give its name to the Empire itself, which, from this great Horn, has been known in history as the **Persian Empire**.

It is the same great empire which, in the preceding vision of Four Wild Beasts, was represented as the Raging Bear.

The conquests of this formidable Empire were extend-

ed toward the West, North and South, and for a long time it was irresistible wherever it pushed its arms. Under Darius, Cambyses, Xerxes and other ambitious sovereigns, its arms were carried to the shores of the Mediterranean and into the very deserts of Africa, and everywhere as a cruel and despotic conquerer. It "did according to its will, and magnified itself greatly, and none could deliver from its hand."

But while at the very summit of its power and accomplishing irresistibly its own despotic will, suddenly a colossal Goat appears from the West, having a conspicuous Horn between its eyes and advancing with such incredible speed over the ground as appearing not to touch it. With a fury that was irresistible and with a shock that nothing could withstand, the Goat rushed upon the self-willed Ram as he stood in his imperial strength on the river's bank, utterly overwhelming him, crushing his two horns, and trampling him helplessly under his feet.

He then, in turn, grew prodigiously great himself, and more particularly the Notable Horn between his eyes. But suddenly, and when this great Horn was in the midst of its strength and its glory, to the utter astonishment of the Prophet, it was snapped asunder and broken off, and in its stead there sprang up four others, all great and strong, but by no means as strong and powerful as the one that had been broken off.

It was the Empire of Macedon under Alexander and his successors that was here represented. The sudden and unexpected breaking off of the Notable Horn represented the sudden and unexpected death of Alexander in the very height of his glory, and the almost immediate extinction of his family and his name. He left but two sons, Hercules and Alexander, the latter of them born after his death, who were both put to death in a few years. Thus his name was soon extinguished. The Great Horn was completely "broken off."

The Leopard with four wings of a fowl of the preceding vision, and the Goat that seemed not to touch

the ground of this vision, are representatives of the same great Empire, the Macedonian, both symbols, the four wings and not touching the ground, representing the exceeding rapidity of its conquests. It seemed almost to fly over the lands in its marvelous advance along its path of conquest. And the Four Heads of the one and the Four Horns of the other also denote the same thing, i. e., the subsequent partition of Alexander's empire after his death into four great divisions ruled over by four of his most distinguished generals and their successors. But long years afterward, or as it is expressed in the vision, "in the latter time of their kingdom when the transgressors are come to the full," a "king of fierce countenance and understanding dark sentences," was to arise, attain to great power; continue so for long ages, wasting and desolating the Church of God; cast down many of its distinguished sons; trample them to the ground, and exalt itself even against the Prince of the Host himself; set aside, disparage, and entirely remove his great oblation; cast down and destroy their sanctuaries, and prosper wonderfully, but not by its own power, even "to the end of the indignation." Then it was to be broken without hand, fade away, vanish, and disappear forever.

There can be no reasonable doubt as to what Power, or what series of events are here pointed out. In all history, there has been but one Power, and one series of events that has at all corresponded with the particulars here specified, and there never can be another. It is the rise, growth, progress and Triumphs of the Moslem and his Faith, and the conflicts of the Crescent with the Cross that are here foretold. It is the False Religion of Mahomet, rising as a little Horn unknown and unpretentious at the first, but afterward attaining such enormous proportions, extending its victorious conquests toward the East, the South, and the lands of "the Glory," or the lands ruled by the Cross\*, i. e., by the

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\*See note D.

Christian Religion, that are here foretold, and words could hardly describe more accurately the irresistible conquests of this False Religion, or the direction in which it moved in its career of conquest, than do the predictions here made known. Extending to the East, over Tartary, India, Persia, even to China, and southward toward Arabia, Egypt, into the very heart of Africa, trampling and treading down the lands of the Christian, conquering and retaining under its dominion some of the fairest domains once held and dominated by the Cross, it pushed on and spread out to such an extent as to number within its pale many hundreds of millions of our race. And it has been a "Fierce King," especially in its first and earlier conquests, breathing out cruelty and slaughter during all its history and wherever it has advanced.

Christianity in all her history has never been called upon to confront a more fierce, merciless, and blood-thirsty foe **outside of her own pale**, or for a longer period of time, than she has in the fierce and fanatical Religion of the Koran. Next to the frightful slaughter and suffering inflicted on God's church by the Papacy and the Church of Rome, that occasioned by the religion of Mohammed is the greatest ever suffered by mankind. There can be little doubt, therefore, that it is the rise of the Moslem and his intolerant Creed and their conflicts with Christianity that the Hebrew Seer here witnessed and sketched off. Certain it is that no other events of history have at all so accurately or so perfectly corresponded with the particulars foretold in this prophecy as have the events connected with the rise, growth and triumphs of the Moslem Faith.

The eighth chapter of Daniel, therefore, is but another of those wonderful visions covering such long periods of time, and depicting the experience of one branch of God's church during that time, for which the Book of Daniel is so famous. The vision is described in the chapter itself as "the vision concerning the Daily Sacrifice and transgression of desolation to give both the Sanc-

tuary and the Host to be trodden under foot" (v. 13), and covers a vast period of time. As stated before the period of its duration is 2,300 years. During this time the Persian Empire was to be overturned by the Greek, the Greek itself divided into four separate kingdoms, and from out the territory of one of these in after ages was to arise another conquering Power, which was to meet with unexampled success, cast down and trample under foot a large part of the church of God, destroy and desolate its Sanctuaries, hurl truth to the ground, cast down the stars from heaven, and rule with fierce and fanatical sway those who had been given into its power because of their transgression and sin. And then it too in its turn was to be broken without hand and pass silently away.

It is a revelation of the future history of that part of the Church known as **the Eastern Church**, which long after Daniel's day was to be planted in that part of the world covered by the Persian and the Greek Empires. The vision is described as "the vision of the Daily Sacrifice," because the vitiating and making void of what was represented by the "daily sacrifice" of the old Jewish religion, is **the great fact** here foretold. And it is further represented as being "the transgression of desolation," because that unparalleled trampling down, wasting and desolating for so many centuries, was the result and consequence of that transgression committed by his people in that part of the Church where these judgments were to fall. It would be a grievous transgression on their part, and most grievously would it be punished in the awful "desolation" it brought upon them.

The Persian Empire, and after it the dominion of the Greeks, extended over those lands and countries which became the home and seat of the Eastern Church. Hence it was right and proper that after a revelation of the future of those Empires, there should be a further revelation of the trials, experience, and history of that Church that was afterwards to exist and flourish in those lands. The vision, therefore, when it comes to describe the fate

and experience of the Church, confines itself to that branch of the Church known as the Eastern Church. The history and experience of the Western Church under the desolating sway of the Papacy will be revealed to Daniel in a subsequent vision even more terrible and frightful than this. But in the 8th chapter no reference is made to the Papacy.

The Ram standing before the river may perhaps refer to the certainly very curious fact that when the Empire of Persia first met its predicted Foe, it met him in his strength and went down before his impetuous assault on the banks of the Granicus, one of its subsequently famous rivers. There the triumphant phalanxes of Alexander were hurled against it with irresistible fury.

“Pushing Westward, and Northward, and Southward,” all point out the direction in which the principal conquests of the Persian Empire were extended under its different rulers during the period of its greatest prosperity. During this period of its power there was no people or nation that could successfully resist it, for “it did according to its will and became great.” But while it had been pushing its conquests in this manner and becoming so formidable, another Power had been silently growing up and becoming strong also, and one which had been foretold and pointed out in Prophecy as its future Conqueror.

The Greek now rises into view and comes forward to fill his appointed place in the solemn drama of history.

The Macedonian Power, represented by the “He Goat from the West,” and Alexander, its invincible King, represented by the “Notable Horn between its eyes,” are seen moving with incredible rapidity from the West to the East, seeming scarcely to touch the ground in the swiftness of their march, and advancing against the hordes of the Persians drawn up first on the banks of the Granicus and afterward at Issus, a strong position in the Province of Cilicia and on a Gulf of the same name, and both of them in the territory of Persia. At both these places the Persian hosts met with terrible



defeat, as nothing could withstand the impetuous rush and fury of Alexander's troops, described by the Prophet as "the fury of his power."

Nothing like it had been seen before. Alexander almost "flew" over the countries through which he moved his armies, so rapid and irresistible were his movements. He conquered countries faster than ordinary armies could conduct campaigns through them. Following up his unparalleled victories over the immense hosts that had confronted him at the Granicus and at Issus, he met and utterly annihilated the power of Persia in the overwhelming defeat it suffered at Arbela, or more correctly, at Gaugamela.\*

Here the strength, energy, and vast resources of that mighty Empire had been collected by Darius for his last and supreme effort, and there he awaited in grim and sullen silence the approach of his predicted Conqueror. Alexander came, and came as he always did, with impetuous rush and fury, broke the dense and crowded masses before him, and with but a small force in comparison with the vast hosts opposing him, scattered them in wild confusion and defeat. They fled before him like the chaff before the whirling wind, and with them disappeared the hopes, the expectations and the empire of Darius. His throne was overturned and his dominion forever ended. His army routed, his camp captured, and all that he possessed in his enemy's hands, Darius fled for his life, but was not long afterwards slain by one of his own people. It was one of the most decisive defeats of history, and the annihilation of one of the greatest Empires of antiquity.

These facts are thus described by the Hebrew Seer hundreds of years before they took place. "And he came to the Ram that had two horns, which I had seen standing before the river, and ran unto him in the fury

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\* The battle was fought near Gaugamela, a small village a few miles from Arbela, but is usually described by historians as the battle of Arbela, because of the insignificance of the village of Gaugamela.

of his power. (The defeats of the Persians at the Granicus and at Issus.) And I saw him come close unto the Ram (battle of Gangamela), and he was moved with choler against him and smote the Ram and broke his two horns; **and there was no power in the Ram** to stand before him, but he cast him down to the ground and **stamped upon him** (utter annihilation of all opposition and resistance of Persia); and there was none that could deliver the Ram out of his hand." (v. 6, 7.)

The two-horned Ram has been cast down and stamped upon, the Conqueror foretold in Prophecy has done his work, and Greece now mounts the imperial throne. God's purposes have been singularly fulfilled, and the Macedonian Empire, for its appointed day, is henceforth to lord the nations of the earth. But its lease of power is short. Alexander soon dies, and very suddenly and as it were in the very midst of his career of conquest. He is but a young man, not more than thirty-three years of age, when he is cut off in the very flower of his manhood. The "Great Horn is broken." His son Hercules, and also another son by Roxana, one of his wives, and born after his death, are both speedily gotten out of the way by his ambitious generals who were coveting the envied throne, and then come the next appointed Powers who are to rule the world. Four Notable Horns appear "toward the four winds of heaven." They are Alexander's successors. After years of conflict and strife among his leading generals, the dominion is finally divided amongst the four most famous of his chiefs, Seleucus, Ptolemy, Lysimachus and Cassander, who each take possession of their allotted territory. Within the dominions of one of these kings centuries afterward, arises another "Little Horn," very insignificant and unpretentious at first, but soon growing into colossal proportions and going forth upon a career of conquest, triumph and desolation which was to continue for long and weary centuries. During this time it is to trample down God's host, cast down many of its most conspicuous princes and rulers, tread down their sanctuaries un-

der its profane and polluting foot, and even lift up its towering head against the Prince of that host himself. And it would continue doing so until "the end of the indignation" was reached, i. e., until the period allotted for the punishment of that greatly-erring church should have expired.

This is the Religion of the Koran, the great Mohamadan Power, the intolerant, persecuting Foe of Christianity that has with its ruthless sword drunk the blood of thousands and hundreds of thousands, nay even millions, of the human race, swept with insolent and desolating tread over a large part of Asia, Africa, and even Europe—wiped from the face of the globe Christian churches and places of worship almost without number, and "waxed exceeding great" even against "the Prince of the Host" himself. It was to prosper and cause craft to prosper, but not by its own power. Such unexampled success and such unparalleled greatness reached by its conquering sword were due to other causes. A commission had been given it by Jehovah himself—a commission to punish, purify and purge, and it went forth with the avenging sword of justice in its hand to execute the appointed judgments on those "transgressors" whose iniquities and whose provocations had now "come to the full." The church had sunk extremely low; superstition, formality, insincerity, and corruption had taken the place of true religion; faith had well nigh vanished; truth was so obscured or so utterly perverted as to be scarcely discernible; the harvest was ripe, and the fierce and fanatical Reaper with sharp sickle in hand was sent forth at Jehovah's command to do his work. And fearfully and frightfully did he do it.

But it too, like all who have preceded it, at the appointed time, is to be "broken without hand" and disappear forever from among mankind as a ruling, reigning, conquering power. The sanctuary is to be cleansed, God's pure and holy worship to be reverently observed, the true religion everywhere to reign supreme, and where the Moslem with his intolerant creed has trodden down

the lands, truth once more shall prevail, and the Moslem himself be no more. His dripping sword and religion of hate and lust and blood is to vanish from sight, and the meek and lowly Nazarene and **not** Mohammed receive the love and worship of earth's adoring millions. No other events in history have ever in the faintest degree fulfilled the predictions of this prophecy, as have the rise, growth, progress and domineering supremacy of the **Religion of Mohammed**, and no other possibly can. **The** Creed of the Koran and its triumphant reign of blood, alone fits the niche in history cut out for it in the **councils** of heaven and made known to Daniel centuries ago.

So that it is clearly the Mohammedan and his fanatical creed that is here foretold, and no other.

The following reasons will make this abundantly plain:

1st. It was to be a **false Religion** that was to arise and come into such dreadful conflict with the church, and a fierce and ferocious one at that. It was to be **"A King of fierce countenance and understanding dark sentences."**

The "King" denotes a **ruling power**, and "understanding dark sentences" a **Religion**, and the "fierce countenance" the savageness and ferocity of its character. Hence, it was to be a fierce and blood-thirsty Religion, carrying a victorious sword and a fanatical, intolerant creed.

A "King" here, as elsewhere in prophecy, denotes, not merely a single individual, but a succession of rulers, a continuous dominion whether that dominion be temporal or ecclesiastical, or both temporal and ecclesiastical—in other words a continuous governing power. **This King** was to be of "fierce countenance," a cruel, merciless, and savage power—and "understanding dark sentences"—skilled in mysterious, unintelligible dogmas which were in some way to be connected with its progress and supremacy. The "fierce countenance" and "dark sentences" were in some manner to be linked inseparably together, and its fierceness was to be largely due to these dark sentences in which it was skilled or had

“understanding.” It was, therefore, to be a **False Religion**, fierce, fanatical, intolerant, and carrying with it **a written creed**, which was to be forced upon the vanquished people wherever it went, at the point of the gory sword.

Such has been the spirit as well as the history of the Mohammedan Faith with its written creed the Koran, a dark, meaningless, and unintelligible jargon, which Gibbon well describes as “an endless, incoherent rhapsody of fable and of precept and declamation, which seldom excites a sentiment or an idea; which sometimes crawls in the dust and is sometimes lost in the clouds.”

“The Christian elements in the Koran are borrowed, not from the canonical gospels, but from apocryphal and heretical sources. With these corrupt Jewish and Christian traditions are mixed, in a moderated form, the heathen elements of sensuality, polygamy, slavery, and the use of violence in the spread of religion” (Schaff). No fiercer King has arisen, and no darker or more unintelligible sentences have ever been forced at the point of the sword upon the children of men, than the Religion of Mohammed and his meaningless Koran.

2nd. Its fierce opposition was to be directed **against “the host of heaven,”** and **against the Prince,** i. e., against the church militant and Christ its Prince. So the Angel explains it. “And he shall destroy the mighty and holy people,” so that “the host of heaven” of the vision, was the same as “the mighty and holy people” of the Angel’s interpretation of it. “And he shall stand up against the Prince of princes,” who is none other than Christ himself. Hence, it is the church of God, the only “mighty and holy people” upon earth and Christ its exalted head who are to be made the objects of its indignation and fury\*. As every reader of history knows, this has been exactly fulfilled in the conflicts that Christianity has been called to wage with the fierce followers

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\*The “Host” is nothing else but the Christian Church, and Christ as its Prince and Ruler is the “Prince of the Host.”

of Mohammed. It has been against the visible church that its sword has been drawn, and against Christ its Prince.

3rd. It was to be a power that was to arise somewhere within the bounds of one of the four divisions of the Empire of Alexander, and after the termination of their dominion.

“In the latter days of their kingdom” (v. 23) translated literally will be, “in the hereafter” or “in the afterwards of their kingdom,”—i. e., after those kingdoms shall have passed away, and somewhere within their former territory, shall arise this Little Horn. Now that part of Arabia where Mohammedanism had its birth, and the Holy Land where it first directed its course after leaving the land of its origin, were both within the dominions of the successors of Alexander. The narrow strip of Arabia bordering on the Red Sea in which is situated Mecca, the birthplace of Mohammed, was once a part of the kingdom of Ptolemy Euergetes\* (one of the “Kings of the South”), and Syria, where it properly entered upon its career of conquest, was at different times a part of the domains of the “King of the North” and also of the “King of the South.”

4th. It was to appear as a “Little Horn” at first—unpretentious and by no means formidable, and afterward to tower to greatness, spread with prodigious success toward the East and the South, and toward “the Glory”—not the “pleasant land” as our version has it, nor the “glorious land” as the revised version renders it—but toward “the Glory,” the land of the Holy Sepulchre and the land dominated by the cross—i. e., the lands of the Christian. \*

In other words, this Religion was to advance irresist-

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\* Or perhaps more accurately “the land of the Glory,” translated in the authorized version “the pleasantland,” and in the Revised version “the glorious land,” is so described because being the land that contains the Holy Sepulchre. Of this the Mohammedan has long held possession. And for recovering its possession the fierce and gigantic Wars

ibly toward the East, which Mohammedanism did, pushing even to the walls of China, and towards the South, conquering and occupying Arabia and a great part of Africa and holding possession of them even until this day—and toward the land of “the Glory,” the land containing the Holy Sepulchre as well as the lands in allegiance to the cross, i. e., **the lands of the Christian.**

And all this Mohammedanism has done throughout the East, West, and even in the western and southwestern portion of Europe. Everywhere in those countries once ruled by the cross and occupied by the Christian, it has exterminated with its ruthless sword the upholders of that cross and conquered the territory long held by them and the church of God. In accomplishing this, it **has also** won and maintained victorious possession of the burial place once occupied by Him who died upon the cross, against the combined efforts of Christian Europe.

5th. **This Power was to magnify itself against the Prince of the host**—or as it might more correctly be translated (because the same word in Hebrew is frequently so translated elsewhere) **above** the Prince of the Host. Mohammedanism not only magnified itself **against** Christ and sought to root out his religion from the world, but even exalted its prophet **above** Christ, making him the greatest of all prophets and giving Christ merely a subordinate place. Its great battle cry and one watchword that has resounded ever since from all its minarets and mosques has been simply this, “there is no God but one and **Mohammed is his Prophet.**”

Thus by exalting its own prophet above the Son of God, it has not only magnified itself **against** the Prince of the Host but most truly **above** Him.

6th. **It was to “take away the daily sacrifice and cast down the place of its sanctuary.”** The revised version

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of the Crusades were furiously waged for nearly two centuries.

A land that held in its possession such a tomb as that, even Jehovah’s Tomb, might well be described by the Prophet as “the Land of the Glory.” (See note D.)

renders the passage "and it took away from him (i. e. from the Prince) the continual burnt offering, and the place of his sanctuary was cast down."

There can be but little question but that the word "**tamidh**," rendered in our version "daily sacrifice" and in the revised version "continual burnt offering," means in this prophecy beyond the shadow of a doubt the one **perpetual offering of Christ.\*** That is the one great oblation, the one perpetual sacrifice whose influence and efficacy are to be felt through all time and through all eternity. And the prediction here is that this cruel and blood-thirsty Religion, this "King of fierce countenance," was in some way to set aside and render nugatory the great oblation of the cross and destroy the place of its sanctuary, i. e. the place where it was revered and adored.

The word "huras" translated "to take away" denotes (1) "to lift up," "exalt, etc."—and (2) "to lift up and take away."

And this is precisely what Mohammedanism has done by means of its False Prophet and its written creed, the Koran. It has accorded much praise to Christ as being a great Prophet and a good Prophet, thus apparently "lifting him up" as though exalting and honoring him, while in reality it has but dishonored him and most effectually done away with his sin-atonement sacrifice, by proclaiming him only a creature and Mohammed exalted **above** him.

It has as effectually as it was possible for it to do, completely made void the efficacy and value of Messiah's sacrifice and "taken it away." Admit the claims of Mohammed and at once there is an effectual end to all that was to be accomplished by our Lord's great "one offering" on the cross. It is gone, completely gone, rendered nugatory and vain and removed forever.

Thus has this Religion of the Pit "magnified" itself even "**above** the Prince of the Host" and taken **away** from him "the one continual burnt offering," and "**cast**

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\*Note H.



down and destroyed the place of its sanctuary." Not only by its false claims and its false creed has it removed all place where the sacrifice of Christ can come in, but even with its fierce and conquering sword has it cast down and destroyed the places, the sanctuaries themselves, where that sacrifice could be publicly observed and celebrated. Wherever the Moslem has advanced in his career of conquest, Christian churches have been destroyed or else converted into Mohammedan mosques, and their worshippers put to the sword or else reduced to tribute.

7th. This power was to "do its pleasure and prosper," "cast truth to the earth," and succeed by means of craft and policy. How successfully it has done this let faithful history answer.

Wherever the tenets of its false and filthy creed have been proclaimed and carried out, and its impious assertions enforced of Mohammed being an Apostle and Prophet of God superior to Moses, superior to Christ, there "the truth," i. e., the true Religion and the glorious truth in Jesus, has been literally and truly "cast down."

Its success was to be obtained largely by "craft" and "policy." There are three ways in which these features of its character have been conspicuously manifest, and by means of which it has wonderfully prospered.

There was first **the base perfidy and treachery** of so many of the defenders of the Christian faith who had been relied upon and confided in to meet and hold it in check, but who instead of doing so basely and perfidiously surrendered or betrayed the interests committed into their keeping. **Cunning, craft and treacherous duplicity** on the part of these Christian defenders of their faith, opened the way for the triumphant progress of the Mohammedan Faith. Castles, strongholds, and fortified places almost without number were surrendered or betrayed, with scarcely a struggle or conflict worthy of the name, to the advancing forces of the Saracens. And even armies or large bodies of troops were in the same perfidious manner betrayed into the hands of their ex-

ultant enemies. Perfidy and treachery were conspicuous features in the character of many of these so-called defenders of the Christian religion.

This was especially true in the first encounters of Mohammedanism with Christianity, and in the earlier years of its history. Many of its most unexpected successes—its easy capture of almost impregnable strongholds and fortified cities, and its defeat of armies vastly superior to its own, were due to this cause, and accomplished through some unlooked for treachery on the part of its foes. The fall of Bosra, Damascus, Antioch, and multitudes of smaller places was effected mainly through this cunning “craft” and “policy,” this perfidious treachery on the part of Christian governors, generals, and other military commanders. Cunning and craft and perfidious policy both in the Christian and in the Saracen assisted greatly in opening up the way for the triumphs of the Moslem faith and the successes of the Mohammedan arms.

There was a **second way** in which great cunning and craft was displayed by the followers of Mohammed, and which aided greatly in their rapid conquests of various lands—the **alternatives presented by them to their vanquished enemies**. These were becoming Mohammedans, or paying tribute, or else being instantly put to death by the sword. And the unfortunate persons to whom these alternatives were presented were usually not long in deciding.

The artful and convincing manner, also, in which these alternatives were presented displayed remarkable “craft” and “policy,” and accelerated greatly its rapid career of conquest. To thousands of such indifferent, enervated, pleasure-loving people, and who cared nothing for principle, as were then found all over the Eastern Church, such an alternative was readily accepted, as anything was preferable to them to a manly defense of their religion at the risk of death. An abjuring of their faith was a small matter in comparison with falling by the sword, and hence multitudes accepted it with little

scruple, because they knew nothing of the vital power of Christianity and to them one religion was as good as another, and became devout Mohammedans, or else meekly bowed their heads to tribute. And this trait of character both in Christians as well as in other people was very artfully played upon by the propagators of the Moslem Faith. It has been a conspicuous feature in all their history.

And Third, its doctrines of lust and voluptuous debauchery in its promised rewards of Paradise as well as in the sensual delights of earth, so captivating to multitudes of mankind, and so glowingly pictured in their creed and by their turbaned leaders, have also been another form in which its "craft" and "policy" have been conspicuously displayed. This feature of the Moslem faith alone would be a sufficient explanation of much of the success of that Religion in some portions of the world. It held forth and proclaimed a system of doctrines very congenial to the natural heart and exceedingly palatable to mankind. Hence they were greedily received and believed.

Thus it has, through its policy, "caused craft to prosper," and through that craft has itself prospered amazingly.

Sth. It was to "arise" and make its appearance when "the transgressors had come to the full," when God's long suffering could be restrained no longer because of the impiety and iniquity prevailing in his church, and when human wickedness had arisen to such a height that his laws were set aside, his ordinances disregarded or perverted, his truth obscured and covered up beneath a mass of monkish lore and fable, and the church almost hopelessly corrupt. Then "the transgressors had come to the full" and the Little Horn was to make its appearance as the executor of God's judgments. And this was exactly what took place.

When Mohammedanism appeared and began its desolating career in the beginning of the seventh century the Eastern Church, upon whom the judgment was to fall,

had sunk very low. Religion consisted almost entirely in form and ceremony, and was buried beneath a mass of legendary lore or densest superstition. The ordinances of God's house were completely perverted in their design and purport, saints worshipped, and truth so concealed under fable and fiction as scarcely to be discernible, all spirituality was well nigh gone, and clergy and people sunk in the deepest darkness and error. The transgressors had come to the full, and it was "time for God to work, for they had made void his law."

9th. And because of this transgression, both "the host" (the church of Christ), and the "continual burnt offering" (the glorious sacrifice of the Son of God) were to be given into his hand until "the indignation" was ended, to be trampled down and set aside "according to his will." The people that could so dishonor God, load down and cover up truth with such a mass of error, miss the meaning so completely of the finished work and sacrifice of their Saviour as to mix it up and vitiate it with the worship of saints and angels and worthless relics, must be severely scourged and punished. They must experience the savageness and ferocity of a False Religion, bow beneath the sway of a despotic race of conquerors, and be deprived of that worship they had so dishonored by their superstition. Mohammed and not Christ is to be their prince and ruler, and his religion and not that of the Crucified One their inheritance, imposed upon them at the point of the gory sword, until the period of "the indignation" shall terminate.

10th. And this Horn was to prevail and prosper and cast down and destroy mightily, and meet with such unparalleled success, not through any merit or virtue in itself, but solely because of this abounding wickedness pervading the church of God, and the transgressions of those who should have known and who did know better. The host was given into its hand simply because of their sin and transgression.

Without divine permission as well as divine purpose in the mission of Mohammed and his false religion, its

sword could never have vanquished and so easily such strong people, or swept so triumphantly over such a vast extent of territory in such an incredibly short period of time as it did. But God had given it a charge against a corrupt and image-worshipping church, he was behind it by his Providence, and hence it flashed with such irresistible power wherever it was carried. (See Jer. 47:7.) How could it be otherwise? And in raising up **such** a religion, and with such a meaningless and marvelously absurd and lustful creed as the Koran (the Mohammedan Scriptures) there seems to have been an irony as cutting and severe as it was deserved. In that act God appeared to say to that Church that was so given up to monkish lore and legend, fable and fiction, error and superstition, "if you are so anxious to have **that** kind of religion and **that** kind of a Bible, you shall have it to your heart's content," and then sent Mohammed, that lustful and fanatical impostor, as the prince and ruler, and that worthless Koran with its absurd mixture of truth and error, as the senseless scriptures that perhaps such fable-loving clergy and people as **they** might possibly appreciate and value.

It was a solemn, a severe, a terribly scathing piece of irony, but one that was well deserved, to impose on them at the sword's point, **such** a religion and **such** a Scripture in place of the one they had so perverted and vitiated by their corruptions and superstition.

11th. **The appointed period of this indignation was to last for long, long centuries** (2300 years is the time of the whole vision), after which the indignation was to cease and the sanctuary be cleansed. And this too has been fulfilled in the reign and perpetuation of the Moslem Religion as by no other calamity that has ever befallen the Eastern Church.

Already has the fierce Religion of the Koran swayed its baleful sceptre for more than 1200 weary years over the prostrate peoples and with but little indication of its soon coming to an end. The 2300 years also have yet a considerable period to run before they reach

their appointed termination. If we begin them with the year in which Alexander entered upon his career of conquest against Persia (B. C. 334) they will end in 1966, or at least not long before.

12th. **And finally this long-triumphant** and vaunting Power, so insolent to Christ and the Christian, is to be "broken without hand." The Moslem is to vanish, the crescent disappear from the Eastern sky, the courts of the Lord's house be no longer profaned by his polluting presence, and the great sacrifice of the cross once more regain its place in the lands so long dominated by the followers of the false Prophet.

In all probability this will be accomplished by the preaching of those doctrines so abhorrent to the Moslem, but which one day are to triumph over all opposition, break down and surmount every barrier, and climb to the imperial dominion of the world. Christ is to reign and not Mohammed; "King of kings, and Lord of lords" his title, with a dominion that is to extend "from sea to sea, and from the River to the ends of the earth," the future of the one; waning until it vanishes away, and "broken without hand," the doom inevitable of the other.

These are the particulars foretold in this remarkable prophecy of this future Power whatever it might be, and they have all except the last been most marvelously and minutely fulfilled in the rise, growth, progress, conquests, and dominion of Mohammed and his false Religion, and in nothing else.

This is the only Power, and this series of events the only one that has ever occurred in history at all corresponding to the marks foretold, by which it was to be recognized and detected when it should appear. And if the false Prophet and his Christless creed are **not** here foretold and their fierce and fanatical sway over so large a part of the Christian world and for so long a time, then surely prophecy is an uncertain guide, and history as equally a poor interpreter.

Before another century, in all probability the Moslem

will have vanished from among the nations, his place be known no more, and the religion of the cross become the accepted creed of those who have bowed so long to the teachings of the false Prophet. Then the fierce king with his dark sentences will oppress no longer, the gory sword that has dripped with the blood of such vast multitudes be sheathed in its scabbard, the mosque and the minaret resound with the praises of Jesus, and the teachings of his faith rule the world.

It was a fearful vision, an awful exhibition of the righteous justice of God upon a faithless church, sunk in deepest, darkest superstition and idolatry, and an astonishing disclosure of the future which was to continue "many days."

Upon seeing it and learning what it foretold Daniel "fainted and was sick certain days." Afterward he "rose up and attended to the king's business."

It is not at all surprising that this noble servant of God was so affected, nor that one so accustomed to sincere and pure worship should be amazed at such a possibility of formality, insincerity, perversion of the truth and worship of saints and angels and **by the professing church of God** as was here revealed to him in this vision; nor that he should be sick and faint at the sight of the awful calamities and so long continued that were to come upon that church for sin like that. It would have been surprising if he had not been so affected. Nearly 25 centuries have rolled away since the Prophet saw this vision, and still the "many days" are not terminated!

With these explanatory remarks, let us now return to the vision as interpreted by the angel.

"The Ram thou sawest by the river's bed  
Two-horn'd and terrible, is Persia's Realm,  
One day to rise all formidable and dread,  
Two mighty kingdoms banded 'neath one head,  
To smite the nations, trample, and o'erwhelm—  
Both born to conquest and to furious fray.  
The Median first, the Persian last but higher

Shall rise, and wend their desolating way,  
As kingdoms sink beneath their fierce, resistless sway.

“Westward, and Northward, Southward, far and wide  
The furious Beast shall push his conquests dire,  
Trampling and crushing in his pitch of pride  
All who oppose him. And with sword and fire  
Wasting and ravaging the kingdoms all  
According to his will. And loftier still 'twill grow  
In pride and greatness, rising high and tall,  
Until it meets its heaven-appointed foe,  
And falls in final overwhelming overthrow.

“The rough Goat from the West with towering horn,  
Is Grecia's Realm—a famed and warrior race;  
The mighty Horn her first great king, unborn  
As yet, but destined to a lofty place.  
Swift o'er the earth with wild impetuous tread  
Shall rush the legions of this conquering Chief,  
And onset irresistible and dread,  
While fall the foemen as the falling leaf,  
And kingdoms break and bow in helpless, hopeless grief.

“His fiery valor shall no power withstand,  
Nor Prince nor Potentate the fury of his stroke;  
And none, though strong, deliver from his hand,  
Until this mighty Horn itself is broke.  
And suddenly 'twill break, this wondrous Horn,  
E'en though to such exceeding greatness grown,  
And prostrate fall, and leave to one unborn  
The fallen sceptre, but in vain. O'erthrown  
His empire and his race, no more will they be known.

“Instead of one, four kingdoms then will be;  
Four chieftains struggle for the envied throne,  
Four wrestle for the world-wide mastery,  
And part the empire to themselves alone.  
Yet no such princely sceptre shall theirs be  
As his to whose dominion they succeed,  
(Though strong their throne and great their dignity),



For wars and strifes and thirst of blood and greed  
Of power shall waste their strength away, as Heaven's  
decreed.

"Then in their latter days, when impious sin  
Hath reached its height, shall suddenly appear  
Another Horn, a little Horn, within  
The confines of the vanished thrones, and rear  
Its head, obscure and unpretentious as it stands.  
But soon 'twill grow and wax exceeding great,  
Advancing wonderfully o'er mighty lands,  
And magnify itself (with pride inflate)  
E'en to the very heavens, so lifted up its state.

"Fierce will be the King that Earth now sees arise,  
With treacherous, cruel, bold, designing heart,  
Versed in the deepest, darkest mysteries,  
And practiced skill, and cunning, crafty art;  
A False Religion from the dark abyss,  
To which dominion stern will hence be given—  
A base imposture from the Pit it is,  
Though claiming birth and origin in heaven,  
And men will gnaw their tongues in pain,\* to madness  
driven.

"Yet wonderfully 'twill prosper and prevail,  
And do its pleasure, trampling truth beneath  
Its impious foot, and causing hearts to quail,  
And craft to prosper, and foul lust, and death—  
And Heaven's host, the warring church on earth  
Be trodden down beneath its hoof of power,  
Its princes fall like stars of heaven, their worth  
Unheeded, while the angry storm-clouds lower—  
It is the day of gloom, the Crescent's awful hour.

"Against the Prince himself of that doomed host  
'Twill lift its daring head, and foully dim

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\*See Rev. 16:10

The lustre of his matchless name. 'Twill boast  
 Of its own Prophet false, exalting him.  
 Messiah's cross 'twill hurl to earth, and scorn,  
 And clothe with blackest shame; seek to make void  
 His great oblation, of its glory shorn;  
 His sanctuaries where incense rose destroyed,  
 Or else profaned, henceforth to viler use employed.

"Yet not by its own power doth it prevail  
 Or to such greatness grow. Another cause  
 Doth give it strength. Zeal in the church doth fail,  
 Corruption dire pervadeth all; Heaven's laws  
 Made void; saints worshipped; images adored;  
 And faith obscured, and glowing love grown cold;  
 And outward form and pomp, so much abhorred  
 Of God. Hence Heaven, for such transgressors bold,  
 Ordaineth this so fearful scourge as now foretold.

"Yet shall he fall, this impious daring Horn,  
 Fall without help and broken without hand.  
 Long, long the ruthless sceptre hath he borne,  
 Aye, long hath trampled o'er the prostrate lands—  
 But time shall come when from his place on high  
 The vaunting Moslem shall be flung, cast down,  
 The flaming Crescent vanish from the sky,  
 Its Prophet sink beneath God's awful frown,  
 And He who wore the cross forever wear the crown.

"Long mocked by his vain Christless mummery,  
 And long profaned by his befouling tread,  
 The sanctuary shall yet be cleansed, and he  
 O'erwhelmed, be seen no more, forever fled;  
 Nor with his impious lie give more offence.  
 Yet, till that day when God thus righteously  
 His long-polluted sanctuary shall cleanse,  
 Two thousand and three hundred years shall be;  
 And then shall be fulfilled this wondrous mystery."

## WEIGHED AND FOUND WANTING.

(Daniel, 5th Chapter.)

1. Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines might drink therein.

3. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

6. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

7. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

8. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

9. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

10. Now, the queen by reason of the words of the king

and his lords came into the banquet-house; and the queen spake and said, O king, live forever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11. There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers:

12. Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belshazzar: now let Daniel be called, and he will shew the interpretation.

13. Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14. I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.

15. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

16. And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17. Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor.

19. And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

21. And he was driven from the sons of men; and his

heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

22. And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this:

23. But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified;

24. Then was the part of the hand sent from him: and this writing was written.

25. And this is the writing that was written.

**MENE, MENE, TEKEL, UPHARSIN.**

26. This is the interpretation of the thing: **MENE** God hath numbered thy kingdom, and finished it.

27. **TEKEL**, Thou art weighed in the balances and art found wanting.

28. **PEREZ**, Thy kingdom is divided and given to the Medes and Persians.

29. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30. In that night was Belshazzar the king of the Chaldeans slain.

31. And Darius the Median took the kingdom, being about threescore and two years old.

Two years after the last vision, seventeen years after the vision of the Four Wild Beasts emerging from the tempest-tossed ocean, and sixty-five years from that eventful day when he stood before Nebuchadnezzar with such princely bearing as a mere Hebrew youth, and recalled to him his forgotten dream, the Prophet was again summoned to the royal palace—but this time under circumstances of more than ordinary solemnity. The hour had come, toward which the shadows had been traveling on the dial plate of time for nearly two hundred years\*—the last hour of Belshazzar's kingdom.

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\* See Isaiah, chapters 13, 14 and 21.

The end so long foretold by prophecy had now been reached and the empire of Nebuchadnezzar was even then tottering to its fall. The head of fine gold was to drop that night from its place of power, and the silver arms and breast were to obtain possession of the fallen sceptre. The lordly Lion of the preceding vision, driven sullenly to his lair, would be seen no more, and the raging Bear was to ascend in triumph the vanquished throne. Babylon the queenly was to be hurled from her lofty place among the nations and sink to a lowlier position than she had ever occupied before, and the Mede and the Persian were henceforth for their appointed period to lord the nations. Even then they were thundering at her gates and that very night was the falling sceptre to pass into their hands. But the doomed monarch Belshazzar, the besotted king of Babylon, was holding a beastly revel in his palace, attended by a thousand of his lords and their concubines, regardless of their beleaguered condition, and apparently unconscious of their impending doom.

It is not impossible that even then, while the feast of revelry was at its height, the waters of the Euphrates were sufficiently exhausted by the artifice of Cyrus to allow the entrance of his troops, and that the beleaguering foes were already within the walls of the city. At all events the fall of the city was immediately at hand. The drunken revelry was going on, when suddenly to the consternation of all within that spacious hall a portentous prodigy was witnessed. The figures of a mystic hand were seen writing in unknown characters some mysterious message from the invisible world. It was the knell of doom, and was justly so regarded by all who beheld it. Babylonian learning was utterly at fault. No astrologers or wise men could read that mysterious writing. Neither sorcerer, magician, nor necromancer could decipher a single character. But there it blazed on the plastered wall "over against the chandelier" which threw its splendors over the entire assembly, like a death warrant from the King of kings who had been

so openly and impiously insulted in that hall that night.

In the midst of the profound awe that had settled upon that horror-stricken assemblage of revelers, Daniel, who had been summoned from the obscurity in which he had been living during Belshazzar's dissolute and profligate reign, makes his appearance and with majestic bearing proceeds to interpret the fatal writing, and pronounces on the affrighted king the richly-deserved doom announced by heaven.

The substance of the Prophet's message was this. Belshazzar had led a dissolute life. He had been abundantly warned; the experience of his grandsire, who had been brought down from his lofty throne and humbled in a most conspicuous manner because of his pride and forgetfulness of God, had been well known to him; unadmonished by this experience, he had acted even worse than his humbled sire, and that very night had insulted Jehovah in the most open and impious manner by praising the idol gods of wood and stone as the authors of his prosperity, while at the same time profaning the sacred vessels of Jehovah's temple by a most sacrilegious desecration; his life had been a failure; he had been weighed in the equitable balances of heaven and found utterly wanting; his days were now numbered as well as those of his empire; his sceptre, wrested from his grasp, would be given to the Mede; the Persian would sit upon his forfeited throne; and that very night he himself, as a cast off and rejected reprobate, would be cut down and slain.

This was the message and this the sentence pronounced upon the foolish and fated king.

How long the Prophet had retired from the hall before the sentence was executed we do not know, but it could not have been long. Certainly it must have been a very brief interval, for it was already far into the night when this scene took place and before morning the city fell. Ere the king was aware or had recovered from his stupefaction, heaven's executioners were at the palace gates, the king's guards were overpowered, and the king himself was slain. The Medes and the Persians were

swarming in the streets,\* the city was hopelessly captured, Babylon was fallen, and the empire of the Chaldans forever overturned. The race of the royal Cyrus was on the throne, the predictions of prophecy were accomplished, and the second great empire of history had entered upon its solemn lease of power.

In reading this brief but graphic account of the last night of Belshazzar's life and reign as narrated by Daniel, one cannot fail being impressed with the quiet dignity and bearing of the Prophet as he stood as God's representative and messenger and pronounced sentence on the besotted and brutish king. "Let thy gifts be to thyself and give thy rewards to another" was his calm and dignified declination of the proffered gifts and honors made by the king.

So also the shameless impiety and presumptuous irreverence of Belshazzar himself are made very conspicuous in the occurrences of that memorable night. His character seems to have been one of utter selfishness, sensuality and profligacy. He had lived without God in the world, caring only for himself, and in the judgment of heaven his life had been a total and conspicuous failure. Hence this solemn sentence passed on him "weighed and found wanting" was the impressive fact blazoned before that vast assemblage in letters of burning fire by the fingers of that mysterious hand.

A very significant indication of his sensual and profligate character may be seen in the otherwise strange and almost unaccountable fact that such a man as Daniel, who had filled so prominent and conspicuous a place during the reign and in the public affairs of his grandfather Nebuchadnezzar, and whose fame was spread all over the land, had been allowed to fall into such obscurity and had so little to do with the matters of state under Belshazzar's reign that he did not seem even to know of his existence until urged by his queen-mother to send for him. At the same time Daniel's character and place of residence were well known to others besides the king

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\* Jeremiah 51:14.



and his court, for he is sent for and very soon **appears** in the royal hall. But he was now an old man and **far** advanced in years, and his grave and venerable appearance accompanied by that dignified bearing and self-possession which appears to have always been a marked feature of Daniel's character, would serve to add weight and dignity to the solemn message he was commissioned to deliver.

Nor can the impressive gravity as well as terse and **sententious** brevity in which the immediate fulfillment of Daniel's message to the worthless king is announced, be surpassed. "In that night was Belshazzar king of the Chaldeans slain, and Darius the Median took the kingdom, being about three-score and two years old," is the brief and simple statement of an event that marked the **overturning** of an empire and the annihilation of a race of kings. No enlarging on the accomplished prophecy, no comments, no description of the death scene when it occurred, and no attempts whatever at effect—nothing **more** than the simple yet majestic statement of the fact. And nothing more was needed. So it is with all Scripture. It carries in its own sublime and majestic utterances one of the clearest proofs of its divine origin. It speaks in the name of the King of heaven, and it speaks as the King of heaven.

V. 16. "And shalt be **the third** ruler in the kingdom."

Belshazzar was the grandson of Nebuchadnezzar and son-in-law of Nabonadius who was the first ruler in the Kingdom. He would therefore be **the second**, and Daniel would of course have to be the **third** ruler." But Nabonadius was not in the city during its siege and capture by Cyrus, he having been absent in some other part of his dominions when the Persian army marched against it in the summer of 538 B. C. and did not return. Belshazzar was therefore in supreme authority, and its **last** king when Babylon fell.

Along her banks the proud Euphrates flows,  
As silently her waters waste away;

While Babylon's long-foiled beleaguering foes  
 Now gird them for the swiftly-nearing fray  
 Which well they know must come before the opening day.  
 Within, the sounds of revelry arose,  
 For none that night so heedless and so gay  
 As Babel's sons; and yet not Babel knows  
 Until too late, how near, how dread, her dying throes.

In gorgeous and in densely-crowded hall  
 Sat Babel's King, her last; while gorged with wine  
 He and his court held noisy festival.  
 A thousand lords, with queen and concubine  
 Caroused, deeming themselves like gods divine—  
 When suddenly amidst that midnight brawl  
 Appears a direful, dread, portentous sign,  
 A spectre hand which plainly seen by all  
 Wrote slowly mystic message on the plastered wall.

Around the throng the whispered tidings flew  
 As frightened hearts full on the portent gazed;  
 While mute with terror king and courtiers view  
 The flaming omen as it brightly blazed,  
 And covered in speechless horror, awed, amazed.  
 "Call for the seers—who'll read this writing, who?  
 Rich gifts be his; to highest honors raised,  
 Let him be third, and robed in purple too,  
 Who'll read yon mystic sign or give its faintest clue."

In vain; no practie'd art such mystery  
 Can solve; let Babel's boasted Magians come  
 And read what in those fateful symbols be,  
 But Chaldea's future-telling seers are dumb,  
 And like their king with freezing terror numb,  
 Till enters one of princely ancestry,  
 Daniel the Hebrew seer—who as the hum  
 To silence falls, in solemn majesty  
 Expounds to king and court heaven's dire decree.

"Great pomp, oh king,, possessed thy princely sire,  
 And regal glory; none like him so great;

None throned as he, none equaled, none was higher.  
 He slew or spared as mighty Potentate,  
 And lorded tribes or tongues in royal state;  
 His will none thwarted, none opposed. But when  
 His heart swelled high with pride, his fate  
 O'ertook him and he fell—a brute, till then  
 Learned he that heaven rules in all the affairs of men.

“And this thou knewest, aye knewest it all full well,  
 Yet hast not bowed thy self-willed heart; untaught  
 By heaven's reproofs, unmindful what befell  
 Thine humbled sire, hast thou with all thy court  
 Now praised these senseless gods, by creature wrought;  
 But Him by whom thy breath and being's held  
 And thy minutest ways, hast thou not sought;  
 A wasted life thou'st lived—thy doom is sealed,  
 And heaven long wearied has her purpose stern revealed.

“There, fated king, there flames the dread decree,  
 Bright blazing yonder on yon lurid wall,  
 'Tis heaven's reverseless sentence passed on thee,  
 And on thy soul like death-stroke will it fall.  
 Thus reads it—‘Mene, Mene,’ numbered; all  
 Thy kingdom hath God numbered, and thy days;  
 And ‘Tekel,’ weighed—by Him who actions weighs,  
 And finds thee wanting; ‘Peres,’ from thee torn,  
 Thy sceptre to the Persian falls, by him be borne.

“Long at thy barred and doubly-bolted gates  
 Has knocked that waiting Persian and the Mede,  
 Whilst thou, secure, hast laughed No more he waits;  
 This night he'll enter—to thy throne succeed.  
 Vain are thy guards, since thus has heaven decreed;  
 Thou'lt laugh no more. The foe that Babel hates  
 Shall riot in her palaces, while bleed  
 Her sons and daughters, and in direst straits  
 Shall Babel fall and perish, as foretell her fates.”

Echoing through lofty corridor and hall  
 The slowly-uttered words of nearing doom

(As wrote the mystic fingers on that wall)  
Fall like sepulchral message from the tomb,  
And fling deep horror, as some pall of gloom,  
On that assemblage into terror thrown;  
Forebodings dark and fears now frightful loom—  
Mirth from the joyous revelers is flown,  
And turns each terror smitten heart to senseless stone.

Spurning the empty honors thrust on him  
The Prophet stern, heaven's messenger, retires—  
While lamps burn low and flickering lights grow dim,  
And hearts grow faint, and lingering hope expires.  
Forth from these scenes of vanished revelry  
He silently now wends his way, while wait  
The judgment-smitten throng their agony.  
Already sound the shouts of foes elate,  
And all proclaim too well the city's nearing fate.

Then Babel burst thy long-told night of woe,  
Of blazing torch and midnight burnings red,  
Of thunder-shout, and battle's fiery glow,  
Of jostling chariot, and the marshaled tread  
Of armies trooping to the fray; of terror, dread,  
And nameless horrors by exulting foe;  
Of reeking corse, and grim and ghastly dead,  
And scenes of horror as no words may know,  
Matched only in their depths by fiery Pit below.

And Babel fell, the Queenly one, while rolled  
Remorseless war's dark purpling tide  
Through pillared hall and palaces, where gold  
And silver gleamed, and gems—the boast, the pride  
Of mighty Babylon, now fallen and blood-dyed.  
And leaping flame, and clang of arms, and flight  
Of flying fugitives, and shout, and groan  
Mingled in one tumultuous din. That night  
Chaldea's fated king, by heaven disowned,  
Belshazzar, dies—and climbs the conquering Mede the  
throne.

III.  
UNDER DARIUS.

- (1). Messiah the Prince.
- (2). The Man of Sin.
- (3). Closing Scenes.

MESSIAH THE PRINCE.

(Daniel, 9th Chapter.)

1. In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

2. In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

3. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

4. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments:

5. We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

6. Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8. O Lord, to us belongeth confusion of face, to our

kings, to our princes, and to our fathers, because we have sinned against thee.

9. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him:

10. Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets.

11. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice, therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

12. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

13. As it is written in the law of Moses, all this evil is come upon us; yet made we not our prayer before the Lord our God, that we might turn from our iniquities and understand thy truth.

14. Therefore hath the Lord watched upon the evil, and brought it upon us, for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice.

15. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

16. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

17. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

18. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies.

19. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake O my God: for thy city and thy people are called by thy name.

20. And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God;

21. Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning,

being caused to fly swiftly, touched me about the time of the evening oblation.

22. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

23. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

25. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks: the street shall be built again, and the wall, even in troublous times.

26. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end therefore shall be with a flood, and unto the end of the war desolations are determined.

27. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Long before the fall of Babylon Daniel had been studying in the prophecies bearing on the restoration of Jerusalem, and had evidently been a close observer of the "signs of the times." He was familiar with the Scriptures relating to that subject, and clearly discerned the nearness of their fulfillment. Events were now manifestly moving rapidly to their consummation. From the computations he had made, he had discovered that the period foretold in the prophets was now close at hand, and that Jerusalem's restoration could not be far off.

Accordingly he makes his supplication to God in her behalf, first preparing himself for the revelation that might be made to him, by a season of fasting and prayer. Then confessing his own sin and that of his people, he

acknowledges the justice of God in the calamities that had come upon the city and its people, and invokes his mercy in their behalf, asking that God would lift them from their low estate. While engaged in this earnest, fervent prayer, and at the hour of the evening sacrifice, he is touched by the angel Gabriel who had been sent to make known to him the future of his people and their city.

In doing this the angel revealed to him the additional fact, which up to this time had been kept entirely secret, **the date of Messiah's Day** and discloses the exact period when he was to appear. It was yet more than 500 years off and several centuries were to pass before it would be reached. Nevertheless the exact date could be known by carefully noting the time when a certain edict was to issue from the throne of Persia, and which might be readily recognized by certain particulars which the angel proceeds to mention. **Sixty-nine weeks** of years from that designated date, i. e., 483 years, would complete the period necessary to pass before his coming and usher in the day when the long-promised **Messiah** would be manifested to Israel, present his great oblation on the cross, forever finish transgression, and make an end of sin.

His death, however, would be a violent one, attended by enormous guilt on the part of the Jewish people and resulting in fearful and unparalleled calamities to them and their city Jerusalem. Its end would be with a fiery flood of war, desolation, ruin—and they would be overwhelmed with the vials of divine wrath poured out on them “until the end of the indignation.”

Such was the purport of the vision and prophecy. It is one of the most important as well as most famous prophecies in Scripture.

Translation of the passage (vv. 24-27).

“Seventy weeks are determined upon thy people and upon thy holy city to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal



up vision and prophecy, and to anoint the Most Holy.

“Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince, shall be seven weeks and three score and two weeks; it shall be built again with street and moat even in troublous times. And after three score and two weeks shall Messiah be cut off but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and its end shall be as with a flood, and even to the end shall be war. Desolations are determined. And He (Messiah) shall confirm the covenant with many for one week; and in the midst of the week shall He (Messiah) cause sacrifice and oblation to cease; and with wing of abominations shall one (the Desolator) make it\* desolate; and even until the consummation and that which has been determined, shall there be poured wrath upon the desolate (That is upon the Jewish race and people bereft now of every ordinance and institution of their religion. Without a temple, priesthood and sacrifices, and deprived even of that gracious favor of God that they had hitherto enjoyed, they were now really and truly ‘the desolate’).

“**Seventy weeks are determined.**” Taking a day for a year, as is the usage of prophecy, this will make 490 years; and beginning our count with the decree unquestionably given to Ezra by Artaxerxes King of Persia to build again the city of Jerusalem, and which was given about the year 456 or 457 B. C. it brings us to A. D. 34 or 33, as the termination of the seventy weeks. This was the last week. It began 7 years before, or A. D. 26 when Messiah appeared, was publicly anointed by the Holy Ghost, pointed out by his fore-runner as “the Lamb of God,”\*\* and entered upon his public ministry.

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\* That is the city and sanctuary as stated already in verse 26.

\*\*Or, as Daniel would express it, the One who would “make reconciliation,” etc.

In the midst of **this** week was Messiah "cut off but not for himself." By that one great offering he caused all sacrifice and oblation for sin for evermore to cease. There is no room nor place for them now. He has "finished transgression and made an end of sins" forever. During this week he "confirmed the covenant with many," first by his own ministry and proclamation of the gospel, and then afterwards by the ministry and preaching of the Apostles for three and a half years.

In his dying exclamation on the cross "finished" (in the Greek it is simply one word) there seems to be an allusion by our Savior to this prophecy of Daniel in which it had been foretold that he would "**finish** transgression, and make an end of sins," and now as the great work is complete he proclaims the joyful fact to angels and to men and immediately thereafter breathes out his spirit. Perhaps no one word has ever been uttered upon earth that includes so much or carries with it such immeasurable depths of meaning, as that one word 'finished' as then and there uttered by our Saviour.

"**To seal up vision and prophecy.**" That is, all that had been seen in vision and foretold in prophecy respecting the advent, ministry, labors, rejection, sufferings and death of this Messiah would then be sealed up. When this period here foretold would close then **that** part of Messiah's history would be complete and closed up. The seal of divine approval, of complete and full accomplishment would then and there be publicly and officially put upon it. And this was done in a very solemn and impressive manner by Jehovah himself.

The Messiah proclaimed the fact by his dying declaration "finished," to which God gave his loud "Amen" by the rending of the temple veil, the earthquake's shock, and the opening of the graves. This was **God's response** to Messiah's joyful cry. Then and there the seal **was** set to these visions and prophecies.

It was not the seal of **mystery**, i. e., that the prophecy could not be understood, nor the seal that was to **close** and shut up from mortal eyes all vision and prophecy,

but **the seal of divine approbation**, the seal of completion, that is intended by the statement, "he shall seal up vision and prophecy." This part of the prophecy is now fulfilled and completed. It was the **seal of authentication** to show that the Messiah who suffered was **the true and veritable Messiah** and the One of whom all vision and prophecy had been speaking.

Christ by his dying exclamation on the cross, God the Father by his response, and the Holy Spirit afterward at Pentecost, all put the seal in a most public and official manner to the work which was completed on the cross, and proclaimed by this sealing that **He was the One of whom Prophecy spake**.

"Blasphemer and Malefactor" exclaimed the Jew as he nailed the Saviour to the cross. "Not so," replies the Father from on high, "but the world's great offering for sin, the One foretold in vision and prophecy, the One who is to finish transgression and make an end of sins."

There were to be no more visions and prophecies about the birth, sufferings and death of the Messiah. All these were now completed, fulfilled, finished up, and sealed.

"To anoint the Most Holy." That is, the Messiah. His body was the Temple, **the Most Holy Sanctuary**, the dwelling place of Deity. So our Savior distinctly taught, "Destroy **this temple** and in three days I will raise it up again." (Jno. 2 19-21.) His body was the Sanctuary, the Most Holy Place in which the Deity dwelt, and the anointing here spoken of took place at the baptism of Jesus when the Holy Spirit descended on him as a Dove and abode upon him. "**He shall cause oblation and sacrifice to cease.**" This the Messiah did by his one great offering. Henceforth and forevermore all other sacrifice and oblation are utterly valueless and vain. They mean nothing, and can accomplish nothing. Christ by his one offering has caused them to cease forever.

"**The wing of abomination,**" etc.

The Roman armies, advancing with their triumphant and irresistible Eagles borne aloft by their standard

bearers would desolate City and Sanctuary, carrying these objects of their idolatry into the most sacred places. To these eagles as giving them victory and success the Roman soldiery paid devout worship and adoration. They were real objects of idolatry by the Romans, and as such were regarded with great detestation and horror by the Jewish people. Perhaps there is an allusion to this "wing of abomination," in our Savior's great prophecy about the destruction of Jerusalem, for he there speaks of the "abomination of desolation spoken of by Daniel the Prophet."

The expression is remarkable, but seems to denote not only the instruments by which this desolation was to be accomplished, namely, the Roman armies hovering over the land and nation like ravenous birds of prey\* about to swoop down on their victims, but also the extreme rapidity with which those armies would move and effect their conquests. They moved on rapid "wing," and at the same time "wing of abomination." All over the land these ravaging armies seemed to hover, swooping down upon their victims in the most unexpected manner, desolating and destroying everything in their path, until every stronghold had been captured and destroyed, and Jerusalem and its Sanctuary completely desolated. The end of that place and that people was literally with a flood, and from that day to this wrath has been poured upon them to the uttermost.

Isaiah, their Prophet, had used it long before (8:8) in describing one of the desolating invasions to which their country was one day to be subjected by the Assyrian Power. The description of the spreading out of the Assyrian armies over the country and the destruction caused by them, was first represented under the figure of a wide-spread inundation rolling deep and irresistibly over the land and engulfing and carrying everything before it. Suddenly the figure is changed, and the

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\*The Jew was already familiar with this figure of a ravenous bird of prey hovering over the land with outspread wings, ready to swoop down upon its prey.

devastation of the country is represented under that of a ravenous bird of prey spreading out its wings and hovering over its victims ready to swoop down upon them. "And the stretching out of his wings shall fill the breadth of thy land, O, Immanuel!" These armies would spread out and cover the whole land from one extremity to the other. And as it was under the Romans afterward, so it would be under the Assyrians a "wing of abomination" as well as of "desolation."

In the last two verses of this chapter we have a singularly brief and condensed but wonderfully comprehensive epitome of the history and experience of the "wandering Jew" under the centuries of sorrow, suffering, and calamity that were to be his portion for the awful sin of rejecting and crucifying his King the promised Messiah. Words cannot describe nor can thought conceive the untold anguish and misery that are covered up and concentrated in those words, "until the consummation."

More than nineteen centuries have passed away and still that consummation has not been reached, and still the Jew is the rejected nation—still "the Desolate." What an unspeakably mournful fate has been his!

Our Saviour alluded to these last two verses of this chapter of Daniel more than once in his celebrated prophecy of the destruction of Jerusalem; first when he spoke of Jerusalem being "compassed with armies," and then when he foretold "the abomination of desolation standing where it ought not," and again when he declared that "these be the days of vengeance," and finally when he mentioned Jerusalem being "trodden down of the Gentiles." In two of Daniel's visions (the 8th, 10th and 11th chaps.) he describes the rise and growth of the terrible Antichrist, and his planting his desolating foot upon the prostrate Church of God, first in the Eastern church, and then in the Western, i. e., the Moslem and the Papacy. But in the 9th chapter we have a vision of the Jew and his history. After his rejection of his Messiah he himself becomes a rejected nation and is no

longer the people of God, i. e., he no longer belongs to the visible church as he once did. But he is not to continue a rejected nation forever, for "the gifts and calling of God are without repentance," i. e., God does not change his mind and withdraw permanently his gifts and blessings once bestowed. (Rom. 11:29.) And the Jew is again to be grafted into his own olive tree (Rom. 11: 23, 24), as soon as he repents of his sin and accepts his now rejected King. And this he is one day to do. But in the meantime he has a history. He is **somewhere** and in some way involved in the great events of the world as they are transpiring around the church of God.

Where is he, and what is he doing? This chapter tells us. He is no longer a prominent and conspicuous actor as he once was in the affairs of the church, but he is nevertheless present and bearing a silent part, but now **as a Sufferer**. Centuries of sorrow, calamity, and trial are to roll over his bowed-down and broken form, and he is to travel down the long corridors of Time uncared for and forlorn as he staggers under his awful load. This prophecy lifts the veil of **his** future, tells where he is, what is his experience, and what his sad fate and history. While describing so vividly the experience of the Church, both in the East and in the West, it also locates **the Jew** and foretells the part he will be acting in the solemn drama of human events. This the Prophet does, because while the Jew now belongs to no branch of the visible church either Eastern or Western, yet **he one day is to do so** when "the Redeemer comes out of Zion and turns away ungodliness from Jacob." (Rom. 11:26.) Until then **his** history is foretold as well as the history of that church to which he is one day to belong.

But the unspeakably mournful history of the Wandering Jew and the twenty centuries of calamity that he is to undergo is all summed up and expressed in this brief and simple statement, "And even until the consummation," etc. How tersely and yet with what wonderful fullness does **God** speak!

Thus these three prophecies form a very remarkable group and give a wonderful epitome of the history of God's church in its two leading branches, the Eastern and the Western, and of the Jew also the now excised part of that Church. Until his restoration, however, when the consummation will be reached, he appears in sight for a moment only, then disappears again from view with the curtain falling upon him as "**the Desolate**" nation. Without a country, without a home, without an altar, without a sacrifice, without a priest, without a Saviour, and **without a hope**, words could hardly express more deeply and yet more sadly the forlorn state and condition of that once highly-favored race than do these words of their own Prophet: "**The Desolate one.**" And with these words the curtain falls. **It is the last glimpse we have of the Jew in Daniel's prophecies**, i. e., of his history and career after his rejection of his Messiah. (See note in Introd, p. 16.)

'Twas at the hour of evening sacrifice,  
 As Daniel in his chamber prayed alone—  
 That Gabriel, swift-winged herald of the skies,  
 Stood at his side and makes his message known.  
 "Oh, man belov'd of God thy prayers are heard,  
 Thy supplications, tears, and fervent cries.  
 And now I'm come to bring thee faithful word  
 Of what awaits thy people, and still lies  
 Yet unrevealed amid the secrets of the skies.

"When first thou fixedst thy heart and sett'st thy face  
 To seek thy God, the mandate came to me.  
 Then swiftly through the realms of space  
 On out-stretched wing, I turned my flight towards thee.  
 And now I'm here to give thee light—that light  
 Which thou hast sought, pertaining to thy race,  
 Thy City, and thy King. A light it is, a sight  
 Of unseen things, that in their secret place  
 Lie hidden deep in God's mysterious scheme of grace.

"Full seventy weeks, prophetic weeks of years,  
 Are measured off this prophecy to close,  
 Before the Prince, Messiah called, appears —  
 The period for thy City and its woes.  
 A period this the reign of sin to break,  
 And finish dark transgression, and atone  
 For all iniquity, seal up and make  
 An end of sin, bring in for man undone  
 A lasting righteousness, and anoint the Holy One.

"Know therefore thou and understand, and when  
 Thou seest a royal mandate issue forth,  
 An edict to restore and build again  
 Long desolate Jerusalem, well worth  
 For thee to note that date and there begin  
 Thy count that pointeth to Messiah's Day,  
 Four Hundred Ninety years; heed well—within  
 That period shall he come, fulfill, obey,  
 And by a wondrous death take human sin away.

"That period great, High Heaven doth further view  
 Divided into three, yet not the same  
 In length; seven weeks there are, three-score and two,  
 And one week more. The first the Lord doth name  
 To build with street and moat Jerusalem,  
 And raise it from its long-lost, low estate.  
 And troublous times they'll be to them  
 Who build—for trial, toil, and labor great  
 'Twill take to build a city so long desolate.

"Then from that date count three-score weeks and two,  
 (Four Hundred years and Thirty Four) a long,  
 Long period 'tis, but Him 'twill bring to view,  
 And heralded by Angels' voice and song;  
 Another week completes and seals the whole,  
 Within the midst of which blest week shall He  
 The great Messiah die, pour forth his soul—  
 Cut off by violence and treachery—  
 A felon's death, accurs'd, upon the gory tree.



"Not for himself, a sinless death is his;  
 Aye, aye, the Guiltless for the guilty dies;  
 Heaven's great oblation for man's sin it is,  
 Heaven's precious, all-availing sacrifice.  
 Henceforth shall all ordained oblations cease,  
 And sacrifice for sin, for that one death  
 Doth make all others void; eternal peace,  
 And heaven secured by his own dying breath—  
 No room for others now, for thus the Scripture saith.

"Yet, yet for crime like this, for Israel's sons  
 To spurn their King, and brue their sin-stained hands  
 In his most precious blood (ah, cold, cold runs  
 The blood at its recital), well demands  
 The sorest vengeance; and 'twill fall, fall sure  
 And swift on all who such a deed could do,  
 Like beating storm of wrath (no woe is truer),  
 Abateless and abating not; 'tis due—  
 They shared the gory deed, and Prince Messiah slew.

"A Prince shall come and people from afar  
 With marshalled legions and with dauntless tread,  
 And iron heart, and ruthless gory war,  
 And sword and flame, and carnage red;  
 Jerusalem with armies compassed round,  
 Shall bleed as never bled a race before;  
 Her Sanctuary be razed e'en to the ground;  
 Her sons as captives led; and sorrows sore,  
 On her like beating storm, their awful woes shall pour.

"Aye, like o'erwhelming flood shall her end be,  
 Dark-rolling, desolating, fiery flood,  
 Engulfing all in direst misery—  
 (No trivial guilt to shed Messiah's blood).  
 And still the desolating storm shall beat  
 In ceaseless fury on her long-doomed head,  
 While she moves on with worn and weary feet,  
 And hearts grow faint, and vanished hope hath fled,  
 Until the consummation's reached which God hath said.'"

The Angel ceased, his message now made known,  
He vanishes from sight, no more on earth  
T' appear but once, till ages long have flown  
And dawns the period of Messiah's birth.  
Onward with ceaseless flow shall roll the stream  
Of Time; five hundred years shall come and go,  
While Earth long weary weeps and waits for Him  
Of whom the Angel spake, and sad and slow  
The centuries march each burdened with its load of woe.

And then it came, **Messiah's glorious Day**—  
Came not in strife and storm or wrathful cloud,  
Or battle's shock, or furious, fiery fray,  
Or angry tempest muttering long and loud,  
But in sweet calm to roll dark clouds away,  
And solace human hearts so long forlorn.  
On Bethlehem's plains the Angel voices play,  
And choirs celestial hymned the one great Morn  
That ushered in that Day when He the Prince was born.

## THE MAN OF SIN.

(Daniel, Chapters 10, 11 and 12.)

### CHAPTER X.

1. In the third year of Cyrus king of Peria a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

2. In those days I Daniel was mourning three full weeks.

3. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4. And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;

5. Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz;

6. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.

7. And I Daniel alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8. Therefore I was left alone, and saw this great vision and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

9. Yet heard I the voice of his words; and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10. And behold, a hand touched me, which set me upon my knees and upon the palms of my hands.

11. And he said unto me, O Daniel, a man greatly be-

loved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thy heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Persia withstood me one and twenty days: but lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me one like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth: and there is none that holdest with me in these things, but Michael your prince.

#### CHAPTER XI.

1. Also I, in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches, he shall stir up all against the realm of Grecia.

3. And a mighty king shall stand up, that shall rule with great dominion and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his

dominion which he ruled: for his kingdom shall be plucked up, even for others besides those.

5 And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

9 So the king of the south shall come into his kingdom, and shall return into his own land.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength

of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

19 Then he shall turn his face, toward the fort of his own land: but he shall stumble and fall, and not be found.

20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

21. And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

23 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24 He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army: and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

28 Then shall he return unto his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he

shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 But in his estate shall he honour the god of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain: yet he shall come to his end, and none shall help him.

#### CHAPTER XII.

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

3 And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

4. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

5 Then I Daniel looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time, times, and a half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

8 And I heard, but I understood not: then said I, O my lord, what shall be the end of these things?

9. And he said, go thy way, Daniel; for the words are closed up and sealed till the time of the end.

10. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

Cyrus King of Persia had not been on the throne three years when the greatly-beloved Seer, now hoary with age, was permitted to behold another vision, his last and in



many respects the most wonderful he had yet seen. He was now an old man venerable with years and earnestly craving rest from the toils and cares and burdens of a long and greatly chequered life—but yet engaged in the affairs of state. He had in all probability already spent three quarters of a century in Babylon and must now have been far up in the nineties, yet was a man of such sterling integrity and such irreproachable character and trustworthiness that he could not be spared from the affairs of state at such a time, and was consequently still employed in some public capacity either as prime minister or in some other official position.

He had witnessed the desolations of his own country, had seen Heaven's righteous retribution visited on the nation that had been its ruin, had lived through several reigns of Babylonian kings, was present at the fall and overthrow of "the oppressing City," and had beheld the princely house of Cyrus seated on the throne according to the predictions of Holy Writ, and now his own long day was drawing to a close. Before calling him to his rest, however, God vouchsafed to his tried and faithful servant another glimpse of the unrevealed future, and disclosed to his view another chapter from the Mighty Book of Time.

On this occasion he was near the river Hiddekel, or as it is known in history, the Tigris. What might have been the nature of the business that took him there, he does not inform us. But it was there that he witnessed this most wonderful vision.

Such was the glory of that Person who met with him there and the splendor and bearing of the Celestial Attendants who waited upon Him, and such the overpowering nature of the scenes disclosed, that after beholding them no strength was left in him. It was not until after he had been greatly strengthened by the Angel Gabriel that the Prophet could meditate on the vision or receive instruction from the Angel.

How long the vision lasted, he does not inform us, but it seems to have been first spread before him slowly yet

grandly in all its awful magnificence, scene succeeding scene; the Persian Empire rising to its height of power; its mighty kings appearing one by one; their fearful overthrow; the coming of the Greek; Alexander's conquests; his fall, and the partition of his empire into four great divisions; the subsequent wars and conflicts of its two principal kingdoms, that of the North and the South; the appearance of the Roman on the scene; his irresistible advance to power; the disappearance of the Empire; the rise of the Papacy; its seizure of the imperial throne, seating itself where the Cesars once sat; the thundering forth of its terrible interdicts and anathemas against the nations; its apostasy from the truth; its unparalleled impiety and blasphemies; its canonization of the Virgin Mary; its homage paid to her as the enthroned Queen of Heaven, exalting her even above Christ her Divine Son; its perversion and utter annihilation of the one perfect and perpetual offering of the Cross, by the abomination of the Mass and the deifying of human merit, as well as the worship of saints and angels; its magnifying of itself above all gods; its sale of indulgences; its setting aside the laws and ordinances and institutions of God's appointment; its creating a fund of human merit, with which to purchase heaven, to be bought and sold according to the rapacity of Popes and priests; its shameless and nameless abominations, such as have characterized the Papacy during all its history and given it a name of infamy never equaled by any other body of men upon earth; the fury with which it has denounced and destroyed those who have dared withstand it in defense of the truth, thundering forth its fearful fulminations against them, and slaughtering them with rack and flame and sword; its closing conflicts; and then its hopeless end in utter destruction; the unparalleled period of tribulation coming upon mankind; the rising up of Michael the great Prince in defense of his people; the Resurrection; the closing scenes of Time, the mystic numbers comprehending such long periods of duration, heard but not understood; all this seems to have passed in vivid

review before his mind, until he was utterly prostrated by the awful grandeur and overpowering magnificence of the scenes disclosed as the stupendous drama slowly neared its consummation, and required to be supernaturally strengthened before he could properly receive an explanation of the vision. This the Angel Gabriel does for him, and then goes on to expound the vision as it had been spread before him.

His interpretation of the vision was purposely enigmatical and obscure, because it was not intended for mortals to know fully what these things meant, until nearer their consummation. It is not for man to comprehend either the times or the seasons which God holds in his own mind until He sees fit to make them known.

There ought not to be any great difficulty in the proper interpretation of this prophecy, as the first part of it is so plain and clear (vv. 1-30) that there can be no mistaking the acts and the actors that are there foretold. The persons and their performances that are to appear in future history are so explicitly and so minutely described that there can be no doubt as to who and what they are. Nor ought there to be any difficulty in locating and spotting the great actors and their terrible acts in the remaining part of the prophecy (vv. 31-45) as the interpreting Angel himself designates the exact period when they are to appear and carry out their predicted parts, in the tragic scenes of history. It is to be in the "**latter days**"; i. e., during the gospel or Christian Dispensation. "Now I am come to make thee understand what shall befall thy people **in the latter days**; for yet the vision is for many days" (10:14).

As is well known to all students of the Scriptures, the expression "last days," and "latter days" as found in the Old Testament is simply another expression for the gospel dispensation, or the period of the Christian religion.

The Angel thus reveals this much about the vision—that it was to be mainly fulfilled and accomplished in its greatest and most important features **during the Chris-**

**tian Dispensation.** It was something that was to occur in the history of God's church ("thy people") during the gospel Dispensation ("the latter days"). This part of the vision, therefore, **could not** be fulfilled before then. Consequently all such actors as Antiochus Epiphanean and their exploits, coming in before the days of Christianity, **are not** the persons and events here foretold (vv. 31-45). They are hopelessly ruled out in all correct interpretations of this prophecy, because these things foretold by the vision are to happen to the church during "the latter days." Nor can any such a long series of events as are here described take place **now**, requiring so many centuries for their accomplishment. There is not time sufficient. Nor even if the time allowed, would it be possible, because this series of events is a **continuous one** and beginning with the ascendancy and subsequent overthrow of the Persian Empire, so that no **new** series of events all still in the future and unconnected with the past, could at all meet the requirements of the vision. Hence by far the greater part of this vision **must already be accomplished history and accomplished too, under the Christian Dispensation.** But during the nineteen centuries of Christian History there has never been an ecclesiastical or political Power in all Christendom **except the Papacy**, that has made the claims or performed the exploits here foretold of this Wilful King.

Consequently **it is the Papacy** and no other Power that is here so minutely and so startlingly foretold—the Papacy with its high-handed usurpations of power, its blasphemous pretensions, its exaltation, deification, and worship of the Virgin, its adoration of saints and angels, and all its monstrous iniquities. **It** has persistently and presumptuously and with colossal strides, wended its way amid the tragic scenes of history to its predicted place, and stands disclosed in all its awful features as the one and the **only** one of whom the Angel spake in this fearful vision of what should befall God's church "in the latter days."

And it is the Gigantic Power, blackened and bloodied

with its deeds of crime, and smeared all over with the slime of centuries, that is now silently but surely descending to its doom, and coming to that end foreseen by the Seer, and with "none to help him" (v. 45).

Its career, history, time of appearance, and treatment of Daniel's people are so explicitly made known by the Angel, that the student of prophecy need have no difficulty or doubt in discovering and locating it.

Another fact that also unmistakably points out the persons who are to figure so prominently in this prophecy, so as **positively to rule out every** other person or persons, is the additional statement of the Angel that what he is now revealing **has already been "noted in the Scriptures of truth"** (10:21). The interpretation of this vision must necessarily, therefore, be in accordance with prophecies already written before Daniel's day, and alluding to the same great events. But there are no such prophecies that we know of foretelling the exploits of Antiochus, or the Romans, or any other Power **before the Christian Dispensation**, that was to occupy such a prominent place in the history of the church, or be guilty of such daring acts of impiety as the one in this vision was to be and to do.

Yet **there are two passages** at least in the Old Testament (Is. 14, and Ezek. 27) which **do** record some very ambitious designs, and some very presumptuous pretensions put forth, and some very arrogant boasts made by a certain person or persons, that exactly coincide with the claims as well as with the history of the Papacy. (Note S.) There can be no reasonable doubt, therefore, but that it is the Papacy that is here foretold in the character and conduct of this Wilful King—for whoever he may be, he is some one who has already been clearly foretold before Daniel's day. Hence no interpretation of this vision can be correct which finds a fulfillment of the prophecy in some other one than he already "noted in the Scriptures of truth." This statement of the angel positively forbids its application to any one else. Consequently it **must** be some one who appears in history long after the commencement of the Christian Dispensation,

and whose character and career had already been outlined before Daniel's day. And this is the **Papacy** and no other.

This vision includes some particulars already revealed to the Prophet in some of his previous visions, but it also discloses many others not heretofore made known. By far its most solemn and awful part is taken up with a revelation and disclosure of the rise, growth and development, in all his unparalleled arrogance and blasphemous pretensions, of the **Man of Sin**. No other such impious and arrogant character, or succession of individuals with such characters has ever made its appearance in history, as has been furnished by the Papacy in its unbroken line of Popes for several hundred years, or since it first became a recognized Ruling Power among the nations. Daniel sketched the dark and forbidding outlines centuries ago, and the Papacy has furnished the counterpart, conforming with terrible exactness even in the minutest particulars to the predicted features, and the **Papacy alone**. There never can be another, and there never will be. No possible Man of Sin of the future, should there ever be another in the future, can more accurately or more exactly conform to the outlines as revealed in Scripture, than has already been done by the Papacy. Hence we have no hesitation in affirming that it is beyond all question the **Doomed Man of Sin**, the terrible and apostate Papacy that is here outlined in this prophecy.

This vision has nearly all been fulfilled. By far the greater part of it has long been accomplished history. A few particulars and a few only, though unquestionably very important ones, yet remain unaccomplished. But they, too, like all the others, will be accurately and exactly fulfilled in their time. It is idle to conjecture when or how, for as yet they are under seal and must remain so until the Great Revealer of Time's secrets shall remove the seal.

Daniel had no more visions. This closed his prophetic career, and he was called soon after to his long-

craved rest, from which he is one day to awake and arise to his glorious lot, "at the end of the days."

Alexander died B. C. 323. After his death his vast empire was nominally put under the dominion of his half-brother, Aridaeus, a weak and imbecile person, and his name changed to Philip. He reigned less than seven years and was then easily gotten out of the way. In the meantime, within a few days after Alexander's death, his leading generals divided the empire among themselves and went to their respective portions, and soon afterwards commenced warring with one another, to get each one for himself as much of the other's territory as he could. After various wars and conflicts between these contending generals, the dominion was narrowed down to four of them, viz., Seleucus, Ptolemy, Cassander, and Eysimachus. This took place after the battle of Ipsus, B.C. 301. In this partitioning of the Empire, Ptolemy received Egypt, Libya, Arabia, Coele Syria and Palestine; Cassander, Macedon and Greece; Lysimachus, Thrace, Bithynia, and some of the provinces beyond the Bosphorus and the Hellespont; and Seleucus, all the rest. During the progress of these events, Hercules, the son of Alexander living at his death, and another son (Alexander Aegus) born soon after his death of Roxana, his favorite wife, were put to death, and now having thus divided the empire among themselves and entered upon their dominion, and styling themselves "kings," the four kingdoms into which Alexander's dominion was to be broken up come into birth and enter upon their predicted career. Because the kingdom of Seleucus lay North of Jerusalem and Palestine, and that of Ptolemy South of them, these two Powers in this prophecy are designated as the "King of the North" and the "King of the South."

The other two kingdoms are not further referred to in this prophecy, because having no particular bearing upon the history and experience of God's people. The country of the Jewish people lying between that of these two

great contending Powers, would be constantly ravaged by one or the other of them, and belong first to the dominion of one and then to that of the other. Hence these two Powers and these two alone of Alexander's successors, having so much to do with the experience of the Jewish nation, figure prominently in this prophecy. Their wars, and the vicissitudes of God's people under them are foretold in verses 4-30 of this chapter.

There were to be four kings of the Persian Empire after Cyrus, viz.: Cambyses, Smerdis, and Darius Hystaspes. Then comes Xerxes, the richest and most powerful of all. He was to rule with great dominion, and by his strength and riches stir up all his vast empire against the realm of Greece. But a mighty King of that same realm of Greece (Alexander the Great) would afterwards arise, "stand up in his power," overturn the Persian Empire, "rule with great dominion, and do according to his will." But in the very midst of his power and at the height of his glory, he was to be suddenly stricken down, and his empire broken up into four great Divisions. Yet to none of his posterity would this dominion descend. They were to be cut off and others besides them were to wield the sceptre once swayed by the Mighty Alexander, yet not with his dominion or his might. It would be a much smaller territory that each one of these his successors would rule, and rule with a sway much less powerful than his. Then would succeed the dominion of the two Kingdoms that were to exercise such a controlling influence both for good and for evil upon the people of God, the Kingdoms of the North and of the South. Their history and varying experiences are foretold with astonishing minuteness and detail in verses 5-30. After that they disappear from the prophecy, and are no more alluded to. They have played their parts, done their work fiercely and savagely, sink beneath the waves of oblivion and appear no more.

'Tis true, that in verse 40 of this prophecy, a "King of the North" and a "King of the South" are spoken of



and what they are to do briefly foretold, but it is neither Egypt nor Syria nor ravaged and wasted Jew, that are there foretold, but two entirely different Powers that had no existence in Alexander's day nor any dominion among his successors. And both events and actors there foretold are events and actors that were to appear in history fully 1500 years or more after the "King of the South" of v. 29 had sunk into his grave, and the "King of the North" of verse 30, who had been met and turned back by the "ships of Kittim," had returned unto his own land and vented his rage against 'the holy covenant' and its valiant defenders, and then met his own fearful end.

Now another Power rises into view, described as "Arms." This Power had already appeared in an incidental way, and been briefly alluded to in this prophecy (v. 18), but it was now to come forward in a very different manner, and make its power felt in an entirely different sphere from ever before, and hence the theater and scene of operations is shifted to other lands and to other people. It is **Rome** that is now to dominate the world and its persecuting power be exercised first through Paganism and then through Priests and Popes upon the oppressed and trampled-down Church of God. And this is the theme of the remaining portion of this chapter, i. e., from verse 31 to the end.

There are seven of these Kings of the North that had dominion, from the time that Alexander's empire was finally partitioned out among his four prominent generals, to the time when the ships of Kittim appeared and sent one of them back to his own country, though all of them are not specifically alluded to in the Prophecy.

They are **Seleucus First**, surnamed "Nicator" (conqueror) B.C. 312-280.

**Antiochus First**, his son, B.C. 280-261.

**Antiochus Second**, son of the preceding, surnamed "Theos," B.C. 261-246.

**Seleucus Second** (son of preceding), surnamed "Callinicus" (Illustrious Conqueror), B.C. 240-226.

**Seleucus Third** (son), surnamed "Ceraunus" (Thunderer), B.C. 226-223.

**Antiochus Third** (brother), surnamed "The Great," B.C. 223-187.

**Seleucus Fourth** (his son), B.C. 187-175.

**Antiochus Fourth** (brother of preceding), surnamed "Epiphanes" (Illustrious), B.C. 175-164.

There were likewise seven "Kings of the South" during the same period, and each one of them alluded to, viz.:

**Ptolemy First**, surnamed "Soter" (Savior, or deliverer), B.C. 323-285.

**Ptolemy Second**, surnamed "Philadelphus," B.C. 285-247.

**Ptolemy Third**, surnamed "Euergetes" (Benefactor), B.C. 247-222.

**Ptolemy Fourth**, surnamed "Philopator," B.C. 222-205.

**Ptolemy Fifth**, "Epiphanes," B.C. 205-181.

**Ptolemy Sixth**, reigned only a few months.

**Ptolemy Seventh**, "Philometor," B.C. 181-146.

They were all bad characters from first to last, though some of them as rulers and sovereigns were, in the main, humane and just and well disposed to their subjects, for instance, the first three Ptolemies, and one or two of the Northern Kings. But when it came to **moral** character, real worth, or principle, little can be said in their favor. Incest, falsehood, perjury, murder and crime of every description, were conspicuous features in the reigns of nearly all of these kings, both of the North and the South.

Turn we now to the prophecy, beginning with **verse 5**: "**And the King of the South** (Ptolemy First) **shall be strong.**" He had a large territory, and ruled it strongly. He was an able military commander, and a powerful ruler.

"**And one of his princes**" (Seleucus First, surnamed "the Conqueror"), who served at different times both under Alexander and also under Ptolemy.

**“And he (Seleucus) shall be strong above him (Ptolemy First), and have dominion. His dominion shall be a great dominion.”** In the period of his greatest power, his kingdom considerably exceeded that of Ptolemy, and was governed by a strong hand. V. 6: **“And in the end of years, they (Antiochus Second, who was now King of the North and Ptolemy Second, now King of the South), shall join themselves together; for the king’s daughter (Berenice, Ptolemy’s daughter) of the South shall come to the King of the North to make an agreement; but she (Berenice) shall not retain the power of the arm; neither shall he stand (Antiochus Second) nor his arm; for she shall be given up, and they that brought her (her attendants that accompanied her from Egypt), and he whom she brought forth (her son), and he that strengthened her (her father) in those times.”**

After various conflicts between these two opposing Powers, Antiochus Second, who is now King of the North, is defeated by Ptolemy Second, now King of the South, and compelled by an “agreement” into which both these kings entered to put away his own wife, Laodice, and exclude her children from the succession, and take Berenice, daughter of Ptolemy, as his wife. She, therefore, in accordance with this agreement, “comes to the King of the North.” This occurred at “the end of years”; either, at the end of some years of conflict, or at the end of a long period after the foundation of their kingdoms. Very likely the latter, as it is in the reign of the third King of the South, and therefore a good long while after the foundation of the two monarchies, that this arrangement was entered into. But the arrangement was not a success. Both these Kings were disappointed in their hopes and expectations. Within two years from the time of this “agreement” Ptolemy died and Antiochus then repudiated Berenice and restored Laodice, his divorced wife, to her former position. But she, knowing his fickleness and inconstancy, and fearing another change in his feelings toward her, resolves on poisoning him, which she did soon afterward. She also has Berenice and her infant son treach-

erously murdered, as well as her attendants who had accompanied her from Egypt, and proclaims her own son, Seleucus Second, King. Somehow or other he bears the name "Callinicus" (Illustrious Conqueror), though he was very far from being a "Conqueror" or a very "illustrious" one either.

Seleucus Second now becomes "King of the North," and continues so for twenty years.

Thus Berenice lost "the power of her arm," her power and authority as Queen, being so soon and so basely murdered, nor did he (Antiochus Second) "stand, nor his arm," being thus deprived of life and kingdom by his treacherous wife; and Berenice and her son\* and her friends who had accompanied her from Egypt all being "given up" to Laodice, her implacable enemy and put to death, and her own father, Ptolemy Second, who had upheld and "strengthened her in those times," having died shortly before.

**V. 7: "But out of a branch of her roots (i. e., sprung from the same origin or parentage) shall one (her brother, Ptolemy Third) stand up in his estate (be made king in room of his father), which shall come with an army and shall enter into the fortress of the King of the North (enter his strongholds and fortified places), and shall deal against them and prevail" (shall operate against and capture them).**

All this happened exactly as foretold.

On the death of his father "Philadelphus," Ptolemy Third, surnamed "Energetes," succeeded to the throne. To revenge his murdered sister Berenice's death, he raised a powerful army, invaded the territory of Seleucus, captured his strongholds and fortified places, put to death Laodice, the murderer of his sister, conquered all Syria and Cilicia, extended his conquests even as far as Babylon and the Tigris, plundered and pillaged and spoiled the conquered provinces, and returned with many

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\* In the Authorized Version it reads "and he that begat her," but the word so translated can be just as correctly translated "he that is born of her," or "whom she bore."

captives, idol gods, and immense booty to his own land. Among these captured gods were many of the famous idols of Egypt which had already been captured once before by Cambyses, King of Persia, and taken to Babylon. The return of so many of these valuable deities to their old homes and temples, from which they had been taken so many years before (fully 275), was a source of so much joy to the Egyptian priests and people, that in gratitude to their benefactor they named him "Energetes (benefactor), and by this title Ptolemy has been known in history ever since.

Some years afterward Seleucus Second died in exile and was survived by Ptolemy four or five years. Thus "he (Ptolemy) continued more years than the King of the North."

All this is foretold in verse 8.

**V. 9.** "So (or thus) the King of the South shall come into his (Seleucus') kingdom, and shall return into his own land" (Egypt).

**V. 10:** "But his sons (Seleucus') shall be stirred up and shall assemble a multitude of great forces; and one (of them) shall certainly come, and overflow, and pass through (the land of Palestine); then shall he (the King of the North) return and be stirred up, even to his fortress" (his own strongholds). Seleucus Second left two sons, Seleucus Third, surnamed "Ceraunus" (Thunderer), and Antiochus Third, surnamed "the Great."

The former of these succeeded to the throne, but he was a weak and unimportant prince and his reign was brief. He died by poison in less than three years after being made king, and his younger brother, Antiochus Third, succeeds him. He, now, becomes "King of the North." First Seleucus and then after him Antiochus were so involved in various wars besides those with the King of the South, that it required "a multitude of great forces" to meet the necessities of the kingdom. And this was more particularly true during Antiochus' entire career. To meet his plans and ambitious projects, "great forces" were necessary and a "multitude"

of them. And this was done. Indeed during his whole reign, it was just simply raising one vast army after another to carry on his numerous wars, first, with one mighty adversary, and then with another, because against Egyptians, Babylonians, Greeks, Romans, he was almost constantly pitted.

During the reigns of the first three Ptolemies, a period of more than 100 years, the Jews were under their dominion, and their country formed part of the territory of the King of the South. They were, as a general thing, humanely and equitably treated, though, as a matter of course, from their geographical position, they would suffer a great deal from the marching armies, both North and South, through their country in these many wars between the two hostile kingdoms. After entering upon his reign, and having succeeded in his wars, which occupied some time, Antiochus Third directs his attention to recovering the lost possessions of his kingdom under his father, Seleucus Second.

He "passes through" Palestine, capturing one fortified place after another, literally "overflowing" the country with his armies like a vast inundation, and moves irresistibly on. But some of his own strongholds, such as Selencia, only a few miles from his capital, and several others, were still in the possession of the King of the South, having been captured and occupied by Ptolemy Euergetes and never retaken. So, at the advice of some of his counsellors, he "returns and is stirred up even to his (own) fortress." Having retaken it and some other important towns he sets his face again toward the Southern kingdom.

All these events and movements are foretold in v. 10.

Ptolemy Fourth, surnamed Philopator, is now King of the South, and continues so for seventeen years, or until B. C. 205. He is greatly enraged by the movements and ambitious projects of Antiochus the Great, and goes forth with a vast army to meet him. Antiochus approaches with an army almost as large, meets him at Raphia in the extreme Northern part of Egypt, B. C.

217, and is badly defeated and driven back into Syria.

The movements of Antiochus and his various expeditions which preceded and led up to his defeat at Raphia, and those of the Egyptian kingdom to oppose him, are all briefly described in v. 11: **“And the King of the South shall be moved with choler, and shall come forth and fight with him; and he (the King of the North) shall set forth a great multitude; but the multitude shall be given into his hand”** (the King of the South).

V. 12: **“And when he (King of the South), hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands; but he shall not be strengthened by it.”** Ptolemy’s victory over Antiochus helped him but little, for having met with what he regarded as an unpardonable affront while in Jerusalem, he felt great resentment against the whole Jewish nation and returned to Egypt determined to severely punish them. Accordingly he had many thousands of them slain (over 40,000). And in addition to these slaughtered Jews, he put to death thousands of others throughout his kingdom who had revolted against him. His failure to improve his great victory over Antiochus at Raphia, as well as his loose, licentious and tyrannical conduct after his return to Egypt, so disgusted as well as angered his people as to lead to many revolts and outbreaks throughout his kingdom. In all these persecutions and slaughters of his own people, **“many ten thousands were cast down,”** but **“he was not strengthened thereby.”**

V. 13: **“For the King of the North shall return and shall set forth a multitude greater than the former, and shall certainly come, after certain years, with a great army and with much riches.”**

After an interval of about fourteen years, during which Antiochus was engaged in various wars in the Eastern provinces of his kingdom and elsewhere, he returned to his wars with Egypt. Ptolemy Fourth had died, and was now succeeded by his son, Ptolemy Fifth, sur-named Epiphanes, a child of only 5 years of age. The

tender age of such a sovereign over such a realm as that of Egypt, was a strong temptation to such a powerful and such an ambitious prince as Antiochus. And he was not slow in seeing the opportunity thus presented. He entered into an alliance with Philip, King of Macedon, to aid him in his conquest of Egypt, and agreed to divide these dominions with him. But Philip was assailed by the Romans and effectually prevented from carrying out his part of the plan except the conquest of some of the Cyclades and of the cities in Thrace still governed by Egypt. V. 14: **“And in those times there shall many stand up against the King of the South.”**

These were the allied princes, Antiochus the Great and Philip of Macedon, as already stated, and also those in his own kingdom. Being such a young prince, and those who first had him under their care being very objectionable to the people, there was great encouragement offered to those who were dissatisfied or disaffected toward the government to revolt. And, consequently, many seditious combinations or revolts took place throughout the kingdom. There were many who thus “stood up” or opposed the government of the young king.

**“Also the robbers of thy people shall exalt themselves to establish the vision, but they shall fall.”**

In Judea and Jerusalem, also, there would be some who would take advantage of these circumstances, and violently rob and plunder the people, and described as “the robbers,” or “violent ones” of the Jewish people.

**“To establish the vision.”** Either, that these things would take place just as foretold, as a proof and confirmation of the vision—or, else, that these “robbers of the people,” among whom were some of the most prominent persons of the nation, being familiar with this prophecy and perceiving what it meant, “stood up” against the young king and helped to carry out the prediction. The Jewish people were, at this time, greatly alienated from the King of the South, and believing that they had more to hope for from the King of the North, revolted from the one and turned eagerly to the other.



But these revolters all "stumbled and fell." They came to grief, for the government of Egypt sent an army under Scopas, their general, who soon overran their country and recovered the province for the King of the South, B. C. 199. Antiochus was, at this time, absent, being engaged in a war with Attalus, king of Pergamos.

This same Scopas, not many years afterward, formed the treasonable design of seizing the government himself and putting the young king out of the way. He made all his plans, and was in the very act of carrying them out, when the plot was discovered, Scopas arrested, tried and put to death with all his accomplices. He, also, was thus one of the "many" who were to stand up against the King of the South.

The next year after the victories obtained by Scopas, in the absence of Antiochus, he returns to Syria, defeats Scopas in a great battle at Paneas, besieges and takes Zidon, a strongly fortified city, under the dominion of Ptolemy, captures Gaza, expels the Egyptian garrison from Jerusalem, and is victorious everywhere. Egypt's ablest general, her choicest troops, and all her resources are powerless before him. And thus are these events foretold by the Prophet. **V. 15:** "So the King of the North shall come and cast up a mount and take the most fenced cities; and the arms of the South shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

**V. 16:** "But he (Antiochus), that cometh against him (Ptolemy), shall do according to his own will, and none shall stand before him."

The power of the Southern kingdom is helpless to resist, and Antiochus is triumphant everywhere. But during these triumphant successes, he is detained some time in the siege of Jerusalem, and it requires, also, the presence of his whole army. The length of time required in the siege and the presence of such a vast army so long in Judea, necessarily consumed the land. It was literally destroyed. Thus "he stands in the glorious

land' (Judea), which, by him, "is consumed," and "none shall stand before him" (v. 16).

Aiming now at the permanent conquest of Egypt, "he sets his face to enter with the whole strength of his kingdom and upright ones with him," the faithful Jews who still remained true to their religion under all the demoralizing influences of those times. But he is impeded and harassed in his plans by the Romans, and so to be more secure against them he makes peace with Ptolemy, so as not to be embarrassed by war in that direction. To accomplish this more effectually he proposes a matrimonial alliance with the young king, and offers his daughter, Cleopatra, in marriage, hoping "to corrupt her" and secure her influence over her husband to further his own interests. But in this he is disappointed, for his daughter, contrary to his expectations, goes against her father and sides with her husband, the King of the South.

All these events, and this part of Antiochus' history are strikingly foretold in v. 17.

Disappointed in these expectations, he now directs his attention to other conquests, and "turns his face to the isles and takes many" (v. 18). He overcomes many of the maritime coasts of Asia Minor, and seizes some islands in the Egean and Mediterranean Seas. But now he is encroaching on the dominions of Rome, and "a Prince, for his own behalf," takes up the quarrel, "causes the reproach offered by him to cease," and causes it "to turn upon him" himself, i. e., upon Antiochus.

This "Prince" is the Roman Consul, Acilius, who appears on "his own behalf," i. e., not in defence of Ptolemy, as had been done before by the Romans, but in behalf of his own country, to take up "the reproach" that had been brought on the Roman name by some of Antiochus' conquests.

In entering the territory of the young Ptolemy, who was under the tutelage and protection of the Roman government, and, also, in crossing over into Thessaly and Macedonia, which was now virtually Roman terri-

tory, and attempting to take possession, Antiochus had offered a great insult, or affront (a "reproach"), to the Roman name and people, and their consuls are sent to wipe it out. Their Consul, Acilius, first forces Antiochus out of Europe by a severe defeat near the Pass of Thermopylae (B. C. 191), and then the next year the Consul, Lucius Scipio, meets and almost annihilates him in the crushing defeat of Magnesia, in Asia Minor. He then sues for peace and obtains it on the most humiliating terms. He is compelled to relinquish all hopes of ever entering Europe, to surrender all his territory in Asia Minor west of Mount Taurus to the Romans, to pay a tribute of 15,000 talents (about \$15,000,000), to cover the expenses of the war, and to give hostages for the securing of the performance of these obligations, and among them his own son. This tribute was to be paid annually at the rate of 1,000 talents a year, until all was paid. Thus was "his reproach turned back upon himself."

He, then, "turns his face toward the fort of his own land," directs his attention to the strongholds and fortified places of his Eastern provinces, seeking to arrange for the payment of that heavy tribute levied on him by Rome.

In doing this, he soon afterward (B. C. 187), attempts the robbery of a temple of Jupiter at Belus, in the province of Elymais, but is attacked and slain by the enraged people of the place. He thus "stumbles and falls, and is not found." Henceforth he disappears from view and returns to his country no more. V. 20. He is succeeded by his son, Seleucus Fourth, who reigns from 187-175 B. C., or a little over eleven years. But Seleucus enters upon a kingdom burdened with debt. The heavy tribute exacted of his father by the Romans has to be paid, and his entire reign is occupied mainly with providing for this payment, so that he is foretold in the prophecy as "a raiser of taxes," or, as it should be translated, "one that causeth an exactor to pass through."

But, after a brief reign, he is poisoned by his treas-

urer, Heliodorus, and is thus "destroyed within a few days, neither in anger nor in battle." It was neither in sedition at home, nor in foreign wars abroad that he died, but through the treachery of one in whom he trusted.

He was to "pass through the glory of the kingdom," which some understand as referring to Judea and Jerusalem as being the "glory of his kingdom," and the sufferings and spoliation the Jewish people were to experience under the exactions of this "raiser of taxes."

Possibly this may be so. But it seems more likely to refer to the extreme necessities to which this king would be reduced in order to raise the enormous sums necessary for the payment of this tribute, as well as the other heavy expenses connected with the government, and under which everything of value throughout his kingdom would be levied upon. Incomes, offices, emoluments, honors, treasures, temples, resources of every kind, would be heavily exacted upon. Whatever mankind relied upon or prided in as their honor, distinction, or means of strength, support and influence, would constitute "the glory of the kingdom," and all would be taxed and unscrupulously drawn upon for the payment of these expenses. Nobility, soldiery, citizens alike would be compelled to pay their portion of these exactions. No better description of the man and his methods, as well as the desperate extremities to which he would be reduced, could well be given, than that given by the Prophet as "one that causeth the exactor to pass through the glory of the kingdom."

V. 21: "And in his estate shall stand up a vile person," etc.

Now steps upon the stage one of the most despicable, as well as the most detestable characters of history, and one whose name, even at this long interval of time, can scarcely be mentioned without a shudder, Antiochus Fourth, surnamed Epiphanes, "the illustrious." He was the son of Antiochus the Great, and younger brother of the preceding king, and, also, that one of Antiochus'

sons who had been surrendered to the Romans as one of the hostages required after the battle of Magnesia. For nearly twelve years, or from B. C. 175-164, he played his part in the savage transactions of his reign, but he played it thoroughly. Most conspicuously did he grave his name in history, yet not as an "illustrious" sovereign or benefactor of mankind, but as a "vile person" and a savage persecutor of God's Church.

Antiochus Epiphanes did not obtain "the honor of the kingdom" as he would, no doubt, have received it had he been a different kind of a person. He entered upon the kingdom, became the acknowledged sovereign, but not with the hearty and voluntary good will of the people, or of the various powers contiguous to that country. He "came in peaceably," with little open opposition, but he came in by means of "flatteries" and many false and deceiving promises. It was not long after obtaining possession of the royal authority that he commenced his plots and intrigues and wars against Egypt. In these he was remarkably successful. It was with "the arms of a flood," a sweeping inundation, that he carried everything before him, and broke and prostrated the power of Egypt, even "the Prince of the Covenant," Ptolemy, king of Egypt, with whom Antiochus made a covenant. The most prosperous and flourishing provinces of Egypt ("the fattest places"), were brought under his power, and he accomplished what none of his ancestors, the kings of the North, had ever accomplished before him, so extensive and so overwhelming were his conquests in Egypt.

He, also, freely and lavishly scattered amongst his people the riches he had obtained by his successful wars, in the way of prey and spoil and treasure, and continued for a time to "forecast his devices," to form his plans and purposes for yet other conquests and other captures of strongholds not yet in his possession.

In one of these invasions of Egypt, for he made more than one, the King of the South, the one opposing him with a "very great and mighty army," was completely

beaten, and plots of all sorts formed against him. Even those who fed at his own table and who professed to be his friends, proved faithless and treacherous, and Antiochus moved irresistibly onward, like an overwhelming inundation. In these wars and campaigns many perished.

The two kings, Antiochus and Ptolemy, were thrown together, "sat at one table," professed mutual peace and friendship for one another, but professed it falsely. They "spoke lies." But it did not prosper, for "the end" and purpose that God had in mind would all be accomplished at the time and in the manner he had appointed.

After this campaign Antiochus returns to his own land, but fired with indignation and rage at the Jewish people for their supposed rejoicing at a report of his death, he made his name infamous by his persecutions and cruelties against them. It was under these persecutions and his horrible rage, as well as his vile and impious pollution of the temple, and his "indignation against the holy covenant"—and caused by them, that the party of the "Maccabees" came into existence and made that glorious name for themselves that has passed into history.

The story of Antiochus' rage, his persecutions, profanation of the sanctuary, and the rise and exploits of the Maccabees are fully and most interestingly told in the Books of the Maccabees, found in the "Apocrypha" of the Old Testament.

Antiochus' last campaign against the King of the South terminated very differently from his expectations, and, also, from all his previous campaigns into Egypt. He was there met by the Roman Consul, Popilius, who required him to withdraw from Egypt now under the protection of his government, and to cease warring against Ptolemy, its king. It was a command he dared not disobey, and so he sullenly retired to his own country, and vented his rage against "the holy covenant."

It was then that he attempted to abolish the sacred

institutions of the Jews, suppress their religion, pollute their sanctuary and perpetrate upon them the most fiendish and diabolical cruelties. In all this, strange to say, he was assisted by many of the Jews themselves, some of them men of prominence and authority, but all of them apostates from their religion.

Daniel designates them as those "that forsake the holy covenant." With these he had "intelligence"—he conferred with them, acted in concert with them, and adopted measures as suggested by them.

But all to no purpose. He completely and ignominiously failed. The "holy covenant" and its valiant defenders triumphed, the Jewish institutions were maintained, the temple cleansed, the daily sacrifice restored, the armies of Antiochus vanquished, and he himself soon after died a miserable and horrible death under the manifest judgment of God. All these events, and the reign and character and exploits of this ferocious monster of wickedness and "vileness," are briefly, but comprehensively, foretold in verses 21 to 30 of this chapter. And with this passage closes this remarkable prophecy of the wars and conflicts of the Kings of the North and the South, and the experience of God's suffering people under them. Another colossal and gigantic Power now slowly rises into view and thrusts its hideous and repulsive features before the eye—and one whose iron heart and iron hand is to slaughter God's flock like sheep for the shambles marked—Rome, the Terrible.

After these long wars were carried on between these two conflicting Powers, with varying successes or defeats, all affecting more or less the people of God who would be under the power, first, of the one and then of the other, the Romans would then appear and put an end to the strife by the subversion of both kingdoms of Syria and Egypt. These were the "ships of Kittim," spoken of in verse 30. Then begins the wonderful prophecy which discloses the rise, growth, and attainment to power of the terrible **Man of Sin**, and Antiochus passes finally out of sight.

V. 31: "And Arms shall stand on his part," i. e., for himself.

"Arms" denotes a **military Power**, a kingdom dependent on arms for its growth, advancement and extension. It is **Rome** that now appears on the scene, and no single term could so forcibly or so adequately express that passion for war, lust of conquest, military prowess, interminable conflicts and means by which she has won success, which have so conspicuously distinguished her during all her history as this single word "Arms." \*

It has been her one distinguishing feature, her leading characteristic, her boast and her glory, investing her name with terror, and giving her ascendancy and supremacy over those nations that she conquered. Her terrible strength and her triumphant career were derived from and due to her **Arms**. **War, war, war** was her almost unbroken history, until she had conquered a large part of the world.

"**Shall stand on his part**," i. e., take his place as a prominent Actor in this vision of the history and experience of God's Church. He has a part to act, and it will now be seen what it is. Rome is here viewed as a continuous whole, a single government or Ruling Power through all her history, without pausing to mark the transitions from Pagan to Christian, and from Christian to Papal Rome.

The rulers changed, the form of government changed, but it was the same Rome still, the same imperious and despotic power exercised and transmitted through all these different forms of government.

"**And they shall pollute the sanctuary of strength.**"

The verb is plural, either because the Popes and priests who offered the Mass and worshipped the Virgin and the saints, would "profane" the sanctuary with such gross abominations, or else that these Masses and "Mauzzim" (spoken of more particularly afterwards), all combined would be a profanation and pollution of

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\* See translation of the passage.—Note E.



the sanctuary. But in either case it was Rome and her idolatrous services that would profane and pollute the Church of God.

**“And shall take away the daily sacrifice.”** It may be well to call the reader’s attention to the fact, so often and so strangely forgotten, that the various particulars enumerated in this prophecy respecting “Arms” and his marvelous exploits **are not mentioned in the order of time in which they are to be fulfilled**, because in some instances several of them **are contemporaneous** and required long periods of time for their full development and final accomplishment. The worship of the Virgin, the exalting her to the place of God, crowning her with riches, glory and honor, the exaltation and worship of the saints, the exalting and magnifying of itself by the Papacy, its “speaking marvelous things against the God of gods,” and various other things here mentioned, **were all contemporaneous**, gradually developing and growing up together, and requiring long periods of time for this development, until they culminated in their highest form.

And this prophecy portrays the Man of Sin in **his entire history**. The angel foretells, first, one particular thing that he will do, and then another, and then another, mentioning the various things, one by one, that will all serve to point him out and identify him beyond the possibility of a doubt when he afterwards appears in history, yet, at the same time, he does not mean to enumerate these particulars in the exact chronological order in which they are, one by one, to take place. A little examination of the prophecy in detail, I think, will make this clear enough to the reader.

For example, the Roman arms overthrew the government of the Jewish people, destroyed their city and temple, and literally “profaned” it, and this might be fairly understood as fulfilling in part this prophecy, but it was, by no means, the chief or most important fulfillment of it. The temple at Jerusalem, after the crucifixion and death of the Great Lamb of God as God’s sac-

rifice for the sins of the world, **ceased to be in any proper sense God's sanctuary.**

It had been forsaken by him and renounced as no longer **his** house. "Behold, **your** house is left unto you desolate," says our Savior to the Jews, as he withdrew from their temple forever, and abandoned it to its fate. Forsaken by the Divine Presence it was literally and truly "desolate," and was no longer **his** house. Its subsequent destruction by the Roman army **was not**, therefore, the **real** or true pollution of the sanctuary.

**God's Church** was henceforth **the true temple** and its pollution by the idolatrous abominations of Papal Rome is the **real** fulfillment of this prophecy. Paul's predictions of this very Man of Sin "the son of perdition," "sitting in the temple of God," and setting himself forth as God (2 Thess. 2:4) proves very conclusively that the "sanctuary" or "temple" now is nothing else than **the visible Church of God**. So that "the pollution of the sanctuary" is not the destruction of the Jewish temple by the Romans under Titus, but **the sacrilegious profanation of God's Church.**

And so also in connection with the pollution of the sanctuary is the further prediction of the "removal of the daily sacrifice," which has been interpreted by many to mean the forcible cessation of the daily sacrifice at Jerusalem by the destruction of that city and temple by the Roman Army. And yet **that** "daily sacrifice," i. e., the continual sacrifices of the Levitical Law offered at Jerusalem, in its true and proper sense ceased at the offering up of the Messiah on the cross (see the Prophecy announcing that fact in the ninth chapter of this Book), and the Roman Army forty years afterward could not possibly remove **that**—God had already done so by the sacrifice of his Son, as his dying words most plainly declared\*.

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\*The rending of the veil was God's endorsement of that declaration, and the "daily sacrifice" forever passed away, when it was thus publicly and officially proclaimed by the officiating High Priest himself, "It is finished."

But the daily sacrifice of **this** prophecy which was to be removed by Rome, unquestionably refers to **the one great oblation on the cross**, the "continual burnt offering" presented by the world's High Priest for the sins of mankind, and "once for all." It is **never** to be repeated in any shape or form, or for any conceivable purpose whatever, for its value and efficacy are to continue forever. (Such is the original significance of the word "Tamidh" "daily sacrifice.")\*

And the prediction here is that this one offering of Christ would be "taken away" by this Man of Sin, a prediction that has been fearfully and effectually accomplished by the Papacy in its substitution of the Mass for the sacrifice of the cross, its exaltation of the virgin Mary and a host almost innumerable of saints and angels as the great intercessors between God and man, and in its doctrine of human merit as supplementing the glorious and finished work of our Lord Jesus Christ. In all this it has truly "taken away" his great sacrifice. No more effectual method could be devised for making void and annihilating the efficacy of the Messiah's great oblation than has been done by the Papacy in its doctrine of the Mass, its Mariolatry, its deification of human merit, adding to and supplementing the work of Christ, and worshipping the creature more than the Creator.

When Christ's sacrifice must be continually repeated, as it is claimed is done in the sacrifice of the Mass—when saints and angels must be invoked to do what Christ himself is exalted to do—when heaven can be obtained by penances and prayers and meritorious works, and by the accumulated merits of dead saints; when indulgences for committing sin can be granted and complete and eternal absolution therefor can be obtained by the payment of gold and silver, and when the

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\*Both in this chapter as well as in the eighth chapter the expression "daily sacrifice" means and can only mean, the one perpetual offering of Christ on the cross. (See Hebrew 10:14.)

fires of Purgatory must be undergone even by those who have been accepted and forgiven by Christ, and can at last be escaped after undergoing them only by means of the prayers and groans of departed saints and by the payment of a purchase price to some lucre-loving priest—when all this must be thus accomplished, then truly has the great sacrifice of the cross been completely annihilated and made void. No place is found for it or can be found for it on earth; it is removed, effectually “taken away.”\* So that as he stands in one of their gorgeous temples anywhere in Romish lands and witnesses their mumbled masses, their adoration of the Virgin and her almost numberless array of saints and angels, together with all their pompous and imposing but shocking idolatries—the astonished worshipper may well say with Mary in her tears, “**They have taken away my Lord and I know not where they have laid him.**”

Let the Papacy answer, **where have they laid him?**

And yet this “taking away” of the continual burnt-offering was **not** done by Titus or the Roman armies, nor by Rome Christian, but by **Rome Papal**, and that not all at once or by a single act, but by slow degrees and through a long period of time. It took the Papacy centuries to develop and establish its monstrous system of doctrines, and to climb the awful heights of impiety and blasphemy which it eventually reached—but it accomplished it, nevertheless. Yet the prediction giving these particulars, at least the one relating to the making void of Christ’s sacrifice, occurs at the very beginning of this long series of particulars, as if it were one of the very first things that the Papacy would do. Near the very close of the series is the further prediction that he (this Man of Sin) would “plant the tabernacles of his palaces between the seas in the glorious Holy Mountain,” as if this were to be near the close of his career and just be-

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\*See Note P.

fore his final overthrow. Yet **this particular has been accomplished centuries ago.** The Vatican, the Lateran, St. Peters at Rome, where the Papacy has held its councils, celebrated its worship, thundered forth its decrees, carried out its ritual in its most pompous and imposing forms, where it has located, and **which is its proper and recognized home—all these “tabernacles”** have been “planted” long ago, and “between the seas” as any one may see by consulting a map of Italy. There are many of these Papal temples in Rome and all through Italy.\* The Popes have displayed a singular passion for building them and encouraging others to build them,\*\* or as Daniel would express it, “planting” these palaces, for centuries. Not mere temporary structures soon to perish or be taken down, but vast colossal structures **intended to remain, “planted”** as it were. They have been planted too in the glorious “Holy Mountain,” **within the very Church of God itself.**

This, and nothing else, is the “glorious holy mountain” of which the Angel spoke,\*\* and it is one of the chief sins of the Papacy that it has seized upon the Church of God itself, perverted and corrupted it, enthroned itself where God only should be enthroned, **exalted itself** as the Head of that Church and seated itself **as God** in the very temple of God, exactly as Paul in his celebrated prophecy (in 2 Thess.) said he would do. All this has been in the course of fulfillment for centuries, and is an undisputed matter of history.

So likewise with other particulars mentioned by the Angel. They are not intended as coming in chronological order or as a piece of consecutive history, but merely as distinctive particulars belonging exclusively to this Man of Sin, showing what a Monster of Wickedness he

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\* Italy, situated “between the seas” is full of them. Nearly every city and town contains one or more of these “palaces,” these gorgeous Cathedrals, where the heathenish ceremonies and the undisguised paganism of Popery is continually celebrated.

\*See note I.

\*\*See Note K.

would be and what he would do. By this means he could easily be identified as soon as he made his appearance in history. During the long course of his career he would do all these things here specified, not necessarily in the order mentioned, but some time or other during his continuance and before he came to his end.

It has been because of the mistakes made in this particular, as well as what was meant by "the pollution of the sanctuary," "taking away the daily sacrifice," "setting up the Abomination that maketh desolate," and what was meant by the "Mauzzim" (translated "forces," "strongholds," etc.) that has at all confused commentators and students of prophecy and led to such perplexity on the subject. Had not these mistakes been made in the interpretation of the prophecy, the Papacy would long ago have been detected (see Note A), and without the shadow of a doubt, as the original one whose forbidding features were here sketched in such fearful accuracy by the Hebrew Seer.

There were enough other outlines of its hard and repulsive features sketched in the remainder of this prophecy to identify the Papacy with the Man of Sin, and to convince the students of Prophecy long ago, that the Papacy and none other **must** be the original for this prophecy, as nothing else in history had so startlingly and so accurately fulfilled these predictions (as far as they have been fulfilled at all), yet it was not clearly seen **how** the Papacy had "taken away the daily sacrifice" and set up the abomination that maketh desolate, simply because the idea had taken hold of the mind that all this referred to the destruction of Jerusalem and the temple by Titus and the Roman Army.

It was indeed **Rome** that was to extinguish the continual burnt-offering, profane the sanctuary of strength, and place the Abomination that maketh desolate, but it was **Rome Papal** and not Rome Pagan that was to do it, and had this fact been properly observed, all difficulty in the application of the Prophecy would have vanished long ago.

The prophecy was purposely veiled and made obscure, because the **full** meaning was not intended to be made known until near the time of the end. Contemplated in its true light there is not a clearer or more unmistakable prophecy in all Scripture than this prophecy of Daniel's in its leading outlines, and there can be no more doubt as to **who** is here designated in these verses (31-39), than there can be as to who is meant in the fifty-third chapter of Isaiah or the ninth chapter of Daniel. "**And they shall place (revised version, "set up") the Abomination that maketh desolate.**"

This can mean nothing else than the **Popish Mass**. It is in every sense a Horror and an Abomination to God, and in every sense that "which maketh desolate." (Note G.)

No heathen statue erected in the house of God can be a greater abomination to him, or more effectually desolate the hopes of the human soul for time and for eternity than does the Romish Mass. When a sinful mortal officiating as a priest, can by a few mumbled words create a God, converting a morsel of bread and wine into the literal body and blood of the Son of God, when he can perpetually repeat the great sacrifice of the cross (as is claimed to be done in the celebration of the Mass), when he can supplement the bloody offering of Calvary presented and accepted as a sufficient satisfaction to the justice of God, by another sacrifice **needed to complete** the one offering of Christ; when he can communicate the purchased blessings of salvation to a fellow mortal **by his simple intention** or withhold those blessings by his simple intention\* (as it is claimed that the efficacy of the mass depends on the intention of the officiating priest); when, after all that has been done by the glorious Son of God to purchase and perfect salvation for his people by his sufferings and death, when after all

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\* And in many instances a profane and polluted adulterer or person of immoral character and not interested at all in the salvation of souls. See D'Aubigne's History of the Reformation vol. 1, pp. 193, 194 et seq.

this it is **yet** necessary for them to pass through the refining fires of Purgatory to accomplish for them what his blood **failed to accomplish**, i. e., to "cleanse from **all sin**"; when masses must be offered for "the repose" of these souls and to release them from these fires of Purgatory, and when, in the offering of the Mass one of the elements commanded by the Lord to be used in the celebration of his supper can be withheld from the laity merely because man has so ordered it—then surely God's institutions have been set aside, the greatest insult has been offered to his Son, his great oblation has been vitiated of all its glory, **Christ has died in vain**, the foundation for every hope has been swept away, and the lost soul of man sinks down in the deepest abysses of despair. The "Abomination" so odious and offensive to God and so ruinous and "desolating" to man **has** been set up, and the Awful Horror enthroned that stains Christ's glory, supersedes his work, vitiates his gory sacrifice, and flings affront in Jehovah's face. No greater abomination is known to man, and no greater "desolation" can be accomplished **than by the setting up of the Romish Mass. V. 32, "And such as do wickedly,"** etc.

This and the three following verses have usually been interpreted as referring to the persecutions and trials endured by the early Christians under the Roman Emperors and the little relief they obtained by and subsequent to the conversion of Constantine the first Christian Emperor. It is not at all impossible that this may be their meaning, or at least that these predictions may have been partially fulfilled in those events. But it is far more probable that the verses describe scenes and events which transpired during the reign of the Papacy and still are transpiring.

The "many days" during which God's saints were to "fall by flame and sword and spoil," and the fearful and long-protracted continuance of their sufferings correspond much more exactly with what they have endured under the Papacy than what was endured under Pagan Rome. In comparison with the long, weary **centuries**



of persecution which the Church has endured under Papal Rome, the persecutions of the early church under the heathen emperors were short. (See Note C.) And the artful wiles by which Rome has sought to flatter, corrupt and pervert the valiant defenders of the truth, as well as to blind and deceive and ensnare the unwary, have been far more conspicuous under the Papacy than under the Pagan emperors. Many flattering offers were made to those who opposed Paganism, and afterward to those who upheld the truth against Popery, and all kinds of inducements to persuade them to apostatize from the truth. Too often these arts succeeded, and those who were inclined to "do wickedly" yielded to these corrupting influences. But multitudes did not thus yield. "Knowing their God," they were "strong" and "did exploits," suffering death even in its most appalling forms rather than violate conscience or renounce their faith and religion.

It must be remembered that it is Rome as a Ruling Power and in her entirety both as a Pagan and afterward as a Papal persecutor, that is here foretold. During all these protracted persecutions through centuries when God's suffering flock was being slaughtered by "flame and captivity and spoil **many days**," there would be those among the people who could "understand," and were competent teachers to "instruct many." And this they did even at the peril of their lives.

V. 34. God's suffering people would, however, occasionally be helped during their severe trials by those who were touched by their sufferings, such as humane princes and others, who would sometimes interfere in their behalf. But all such help was only a "little help," of very short duration, not very general or extensive, and only a partial instead of a complete deliverance.

These corrupting "flatteries" would also have the effect of making some of these persecuted ones insincere in their profession of conversion and repentance, and "many would cleave to them," i. e., to these furious big-

ots who were "converting" heretics by their savage methods of conversion—yet only under a **forced dissimulation**. Rome was very often successful (at least outwardly) with her hellish craft and her hellish methods of conversion, and many of these poor, persecuted, harried people, worn out and harassed almost to death by these severe and long-continued inflictions, would at last yield and afterward maintain an outward conformity to the requirements of Rome. But the conformity being compulsory was not sincere. At heart they still felt, and could not help feeling, a loathsome abhorrence for her falsehoods and her abominable idolatries.

In some instances, however, some of these so-called "converted" heretics became violent persecutors themselves and conspicuous for their zeal against the faith they had renounced. **V. 35.** Sometimes also persons of prominence, even conspicuous religious teachers, would yield to these arts and methods of Rome and fall. But these falls would only be additional trials of faith to those who remained faithful, and would help to "purify and make them white," as well as to bring out more clearly the difference between the true and the false.

**V. 36.** "And the King shall do according to his will," etc. Exactly what the Papacy has ever done. It has added to Scripture, taken from Scripture; made laws, set aside laws; set up kings, deposed kings; released subjects from their allegiance to their lawful sovereigns, and commanded them to obey others; humbled the haughtiest monarchs and put its foot upon their prostrate necks; issued its bulls and thundered forth its anathemas against provinces, against nations or individuals, against heathen, against Christians, against comets, against almost everything in earth, air, or skies; usurped the place of Christ as Head over all things to his church, setting itself up as Head of the church universal; asserting sovereignty over the keys of Heaven, and claiming the power to open or to shut heaven according to its own imperious will; asserting its own infallibility, an attribute belonging only and ever to God alone; claiming all

power on earth and in heaven,\* and doing its own will and "magnifying itself above all gods." And this it has been doing for centuries. From these lofty pretensions and arrogant claims the Papacy has never receded. It has steadily advanced step by step, higher and higher, and never retreating from a position once taken, until it has reached a height of impiety and blasphemy never before attained by any other creature.

V. 37. "Neither shall he regard the God of his fathers." That God who had been worshipped by the church, revered and adored and honored, would not be so honored by him. An outward form of worship might perhaps be addressed to Him, but his real worship would be paid to the Virgin, \*\* saints and angels. And their worship would be so real and devout, that God in comparison with them would scarcely be regarded at all.

"Nor the desire of women"—or as Paul sketches him off "forbidding to marry." He would advocate, proclaim and enforce the doctrine of **celibacy**, teaching that the unmarried state was holier than the married, establishing his convents and nunneries, encouraging both males and females to enter the state of perpetual celibacy as monks, nuns, "sisters" of various names and designation, and teaching in this way to these poor, deluded creatures the possibility of rendering themselves **more meritorious** to God and accumulating to themselves a fund of peculiar value for the purchase of heaven.

"Nor regard any God," i. e., really, truly and sincerely regard any God.

Of course, the statement cannot mean that the Papacy would not regard **any God at all**, because the very next statement declares that it would, and foretells what God that would be which it would revere. Yet this would be a god of its own creation and not a true god at all.

"For he shall magnify himself above all."

Hence, all his pretended worship of God was insin-

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\* See Note F.

\*\* See Note L.

cere, and it was **himself** that the Man of Sin was really and truly exalting, and not the living God.

(Note M.)

The Popes have set themselves up as the Head of the Church upon earth, usurping the place of God, and asserting jurisdiction and supremacy over the earth as well as the Church. They have claimed the temporal as well as spiritual sovereignty over mankind, declared themselves to be God's vicegerents upon earth, and in token of this authority carry the keys and two swords as emblems of this universal dominion. The Papacy **has**, indeed, "magnified itself above all—"above all that is called God," says Paul.

**"But in his estate shall he honor the God of forces."**

"In his estate," i. e., in his office, in his **station** as the word literally means. He would publicly and officially, and as Pope "honor the God of forces."

The word "**Mauzzim**," translated "forces," and elsewhere in this prophecy, "fortresses," is a word that may mean **protectors** or **defenders**, or if we derive it from another root, **asylums of refuge**, places to which persons betake themselves for protection or refuge in time of calamity or danger. The word **can** mean, and doubtless **does** mean, in some places where it is used, "fortresses" or "forces," but in all its meanings conveys and implies the idea of **protection** or **refuge**. It was a word purposely chosen for making known these events, because of this double meaning in order that the prophecy might remain uncertain and obscure **until after it had been fulfilled**. In either case the word points out unmistakably one of those facts which belongs so conspicuously to Romanism and the Papacy, **the worship of saints and angels**, and the places of worship and honor erected to them. They are the Protectors, Defenders, Helpers and Refuges to whom the Papist has so long and so unwaveringly turned, and betaken himself for prayer, invocation, protection, prosperity and security.

Their litanies, formularies of prayer and books of devotion abound in almost numberless invocations ad-

dressed to saints and angels and prayers for help, protection or defence for all occasions and under all circumstances.

The clause may be translated, "and he shall honor **Mauzzim as a God,**" i. e., honor saints and angels as God, paying **them** reverence and homage and giving **them** worship.

And this the Pope was to do in his **official** capacity (in "his estate" or station). History shows how faithfully the Papacy has striven to conform exactly to this feature in its portrait. The Papal Bulls and Briefs and Decretals, with all their fulsome eulogies of these celestial beings, their **requirements** as to the worship to be paid to them, the canonization of saints, appointment of feasts and festivals to be held in their honor, until there is scarcely a day in the year that is not set apart in honor of some wretched "saint"—some of whom have never even had an existence\*—the nunneries, churches and cathedrals dedicated to them—the chapels and shrines erected to their honor in every Papal country and almost everywhere in those countries—all these things give plainest evidence of how completely he has honored these "Protectors and Defenders," and as a god.

**"And a God whom his fathers knew not shall he honor with gold and silver and with precious stones and pleasant things."**

This is beyond all question the **Virgin Mary**, who has been canonized, exalted and enthroned as **God** by the Papacy, and who receives at its hands more **real** worship and devout adoration than **God himself**.

Her shrines and chapels are in every Romish country, her image in every church and cathedral, and as an object of devout and affectionate worship; prayers are offered to her, incense burned before her, sins confessed to her; the most idolatrous titles applied to her as "Mother of God," "Queen of Heaven," "Our Blessed Lady," "Mother of our Creator," "Ark of the Cove-

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\* And whose so-called "lives" and "histories" were fabricated merely to serve a purpose.

nant," "Gate of Heaven," "**Refuge of Sinners,**" "conceived without original sin," etc.—and no God in all the Romish Calendar, not even our adorable Lord himself, receives such profound, such fervent, such sincere and loving adoration as does this "Queen of the Heavenly Host," this "Mother of Divine Grace," this "Refuge of Sinners," this "God Whom His Fathers Knew Not."

Books have been written describing "the Glories of Mary," prayers have been composed and prescribed for her worship; her presence has been invoked everywhere and on all occasions; language has been exhausted to describe her power, her purity, her immaculate sinlessness, and her prevalency in heaven. She has been invoked to **command her Son** to grant certain petitions; her tears have been represented as **having more efficacy than a Savior's blood**; and she is implored to save sinners by her own merits. Churches have been erected to her and for her worship; pilgrimages made to her shrines; and every possible species of idolatry that man can devise, has been paid to her, and there is not a higher name in Rome today or in Romish lands, higher in earth nor in heaven, nor one more fondly loved and revered, nor one in whose merits and intercession more implicit and unshaken confidence is reposed than **that of Mary**. \* (Note L.) The voyager as he embarks on unknown and treacherous seas; the brigand in his mountain fastnesses; the terror-stricken one under impending danger; the murderer and the assassin preparing for his deed of blood; the soldier going into battle; the wayfarer and the wanderer in times of difficulty or distress; the man of business or the devotee of pleasure; the sovereign and his subject, Prince and peasant alike, turns each one unhesitatingly to "Our Dear Lady" for protection or guidance, and commits himself or his cause to **her**. In the earthquake's shock, or in the thunder of battle, in the secret chamber or on the open highway, in the public street or the private home, in the cathedral or the cloister, wherever he is, the Romish worshipper devoutly crosses himself and invokes the name of **Mary**.

The first song of his cradle is of her; the first image

that meets his eye is hers; wherever he goes the loving face of the Madonna greets him; his books of devotion abound in exhaustive eulogies of her; her familiar form confronts him in every church; her shrine by every roadside; everywhere and all through life it is "Mary," "Mary, Queen of Heaven," "Holy Mother," "Our Blessed Lady," and, at last, when he bids adieu to earth and all sublunary things are fading from his view, it is the music of her name that falls the last and lingers sweetest on his dying ear.\*

Never has there been anything like it in human history. It stands alone and unapproachable. The Virgin has been enthroned, deified and worshipped in all Papal lands, as no other being has. Humanity stands aghast, and Heaven hides its head in silent shame at such supreme idolatry paid by deluded man to a sinful creature like himself. And all this has been fostered, encouraged, commanded and enforced by the Papacy. It began it, developed it, protected it, and it has perfected it, and at its door lies the fearful sin of establishing and upholding the worship of the Virgin. (Note J.)

The Man of sin has "honored a god whom his fathers knew not," and "with gold and silver and precious stones and desirable things." Untold wealth has been lavished on her; her chapels and shrines and images and cathedrals have been adorned with gems and jewels and gold to an almost fabulous amount, and offerings of the costliest character have been laid at her feet. Travelers in Papal lands have been astonished beyond measure at the immense treasures of silver and gold and jewels and precious stones that have been devoted to her, and that may be seen anywhere in Popish lands where she is worshipped. (Note N.)

No such wealth has been lavished on any other creature in heaven or on earth, and no such wealth poured forth even on Christ himself.

V. 39. "Thus shall he do," etc., or "thus shall he

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\*See for example the dying experience and language of Pope Leo XIII. Note V.

make Mauzzim his strongholds, together with the strange God whom he shall acknowledge; yea, he shall increase with glory, and he shall cause them (these Mauzzim and this strange God) to rule over many; and he shall divide out the lands for a price." That is, this Man of Sin would make saints and angels and the Virgin Mary, as has been explained above, his strongholds and bulwarks. They would be his "Protectors" and "Defenders;" he would recognize and worship them as such; increase their honor and glory; partition out the countries to their tutelary protection, having different patron saints for different nations; cause these saints and this virgin to rule over many; encourage, sustain, and enforce their worship, and make this saint and virgin-worship a source of immense gain to himself.

And who does not know what vast sums have been extorted from poor duped and deluded creatures and what countless millions have flowed into the coffers of Rome through this worship of Mary and the saints, and the traffic that Rome has kept up for centuries in dead men's bones and relics, and fraudulent impostures, by which multitudes have been deceived and robbed by her crafty clergy? Who does not know this—and what a source of revenue all this has been to these insatiably covetous and lucre-loving Popes and priests? In this particular also has the Papacy most unmistakably identified itself with the great Original whose character was here sketched in outline by the Angel Gabriel so many centuries before its birth.

V. 40. "And at the time of the end," etc. (Note O.) Not the end of Time, nor the end of the world, nor the end of the Gospel Dispensation, but the end of the reign of this Man of Sin, who had occupied so prominent and so frightful a place in the history of the Church. As that end drew near, the events now being predicted would all sooner or later take place.

The periods of time included in this amazing prophecy would embrace **many, many centuries**. It was evidently a part of the 2300 years (chap. 8th) cut off to itself, that was fraught with such momentous interest to God's



people, both in the Eastern and the Western branches of the Church.

What was to be the experience of the Eastern branch of the Church had already been minutely foretold in the 8th chapter, and her long-continued woes and sufferings graphically described. One foot of the terrible Anti-christ was to be placed in triumph upon her prostrate neck, and the "continual burnt offering" of her Divine Lord vitiated and made void by the Moslem as he degraded and dishonored the true Messiah and elevated and honored his own false Prophet above him. And now the experience and fate of the Western branch of the Church during the same period of time is also to be foretold. She, too, is to undergo a fearful experience of anguish, sorrow, and suffering, as the other foot of the terrible Antichrist is planted horribly upon her prostrate neck.\* And she too is to witness the complete vitiating and making void of the one great offering of her Messiah, but in a manner far different from that of the Moslem. In her case the "one continual burnt offering" is to be made nugatory and vain by utter perversion, superstition and apostasy. Both prophecies, however, are included in the same great period of 2300 years.

This long period is divided or broken up into several

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\*It is a singular but very significant feature in the opposition of Anti-Christ to God and his Church how unerringly he strikes at the **sacrifice of Christ as the foundation fact of the Christian's salvation**, both in the Eastern and Western branches of that Church—in one case by vitiating and making it void by elevating Mohammed above Christ, and in the other by perverting and making it void through the Mass, the fires of Purgatory, and the mediation of Mary, saints and angels. But in either case the Devil recognizes Christ's finished work and sacrifice as the great foundation truth on which all human salvation rests. And so Anti-Christ, his great representative on earth, strikes down that doctrine first of all, and makes it utterly void by planting both his feet upon it, first in the Eastern and then afterwards in the Western Church. The "daily sacrifice" **must be destroyed** and it is effectually done by him in both instances.

parts, not all of the same length, nor all equally crowded with these momentous events.

There was the rise and growth of the Kings of the North and the South; their devastating wars with one another, attended with various successes; their overthrow and absorption into one dominion by "Arms" (The Roman Supremacy); its persecutions as a Pagan power; its change of form and development into the Papacy (the Wilful King); the terrible reign of that Apostate Power; its gradual loss of authority and power, and then final overthrow and extinction. The period when its shackles really began to be loosened and its authority sensibly undermined was the period of "the end." It commenced with the Crusades, which, though inaugurated, encouraged and carried on by the Papacy for its own self-aggrandizement, resulted finally in a great loss of power and in the undermining and loosening of its influence over mankind, so that it has never had given to it that blind and unreasoning devotion to its authority since the Crusades that it had before. It was then that mankind began to see more clearly the arrogance of its pretensions, and to speak out more boldly in their opposition to its claims. At that time Rome was now "King of the North," because when Pagan Rome conquered Syria, which up to that time had been "King of the North," it in turn became his successor and the power was transferred to it, i. e., to Pagan Rome. And when the Papacy climbed into the seat of Imperial Rome and seized the sceptre heretofore wielded by Kings and Emperors, it became the "King of the North."

Likewise also the original "King of the South" (the ruling Power of Egypt) had been overthrown and his lands and realm having been subjected to various Ruling Powers was now held and lorded by the Saracen, or in other words by the Moslem Power, which consequently now becomes the "King of the South." He was to "push at the King of the North," i. e., to encroach upon and threaten the dominion and territories of the Papal Power, and stir him up to great fury. Papal

Rome would be fired with indignation, come against him like a whirlwind with chariots and horsemen and vast fleets. It would enter the lands of the Saracen, roll with its mighty armies like a deluge over them, and enter even into the Holy Land. But no permanent conquest would it effect. Its undisciplined and heterogeneous multitudes, with which it was inundating the countries over which it passed, would waste away. Their dead in countless thousands would strew the roads where they passed, and this would be the end of its mighty efforts and its vast military expeditions.

And thus it all came to pass. The Saracenic Power had been insulting pilgrims in their visits to the Holy Sepulchre, its armies were encroaching on the Papal dominions and alarming all Christendom.\* Some of its piratical vessels had swooped down on the coasts of Italy, threatening even Rome itself. The King of the South was "pushing at" him, and very dangerously, too. The King of the North then roused up like a whirlwind, summoned the nations of Europe to the rescue of the Holy Sepulchre and the defence of the Cross, raised his vast armies and sent them, some by land and others by immense fleets ("many ships"), into the holy Land to fight the Saracen and recover the Holy Sepulchre (the "Glory").

Very few of these immense multitudes ever returned. Their bones strewed the lands from Constantinople to Jerusalem, and after years of bold and heroic but useless warfare, the Crusader was driven out of Palestine, and the Saracen and the Turk remained master of the country. There were seven of these Crusades, and were carried on with varying successes for nearly 200 years.

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\*Let the reader constantly bear in mind that this "pushing at" the King of the North by the King of the South does not refer simply to some one act, but to all those invasions and threatening encroachments made by the Mohammedan Power against Papal Christendom, and which had been going on for some time previous to the Crusades.

They began in 1905\* under a proclamation issued by Pope Urban II., and closed with that of the ill-fated Louis IX of France in 1270. They were begun and carried on at the command of the Papacy, "the King of the North."

V. 41, "Many shall be overthrown." Not many countries, but many persons, many human beings.

The Crusades resulted in a vast sacrifice of life, both among the Crusaders and among the Saracens, the most fearful sacrifice of life that Europe had known for many centuries.

From the hand of this King of the North certain nations were to escape, viz., "Edom and Moab and the chief of the children of Ammon." This is simply a prediction of the failure of the Papacy to overthrow and destroy those enemies against whom it was conducting its colossal expeditions. There were other people and nations under the rule of the Moslem Faith, but Edom, Moab and Ammon were those races under the Saracenic rule which occupied and held the "land of the Glory" (the Holy Sepulchre), and against whom the Papacy warred in order to recover that Sepulchre. These were to "escape out of his hand," i. e., they were never to be brought under his power, and they never were, but instead of this finally drove him out of their territory.

V. 42. "He shall stretch forth his hand also upon the countries."

This the Papacy did. One by one it brought the nations of Europe under its sway, except only that part of Europe held and occupied by the Greek Church.

"And the land of Egypt shall not escape." This does not refer to literal Egypt but spiritual Egypt, as is plainly indicated in the Book of Revelation (11:8), where the Apostle John seems to have had this very prophecy of Daniel in view.

According to him "Egypt" in prophetic symbol was

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\*Strictly speaking, they did not actually begin until 1096. But the spirit was roused and the call made for a Crusade at Clermont in Normandy, by Urban II, before a vast audience which he there addressed in 1095.

“that great city” where our Lord has been and is now being constantly “crucified” in the idolatrous Mass, i. e., the Papal dominions everywhere. Wherever the Romish Church exists or practices its pagan rites and ceremonies—there is spiritual “Egypt.” It is also rightfully called “Sodom” (Rev. 11: 8) because all the vileness and foulness and uncleanness of filthy Sodom has been for exceeded, and for a far longer period of time, by the vileness and foulness and uncleanness of filthier Rome and every land where Rome has reigned, both in its moral and spiritual as well as literal pollutions;\* and “Egypt,” because God’s Israel has been enslaved and oppressed by a greater bondage and a more galling servitude than ever Israel of old had been—even a bondage that binds the body, the mind, and the soul.

There is no more oppressive or more intolerable bondage experienced by mankind anywhere than that with which Rome binds her blinded and deluded worshippers, both in mind, body and soul.

V. 43. “But he shall have power over the treasures,” etc. Wherever the Papacy has had absolute and unlimited sway, this has been uniformly the case. But it is more especially true of **Italy**, recognized universally as the home of the Papacy, and where it has had unlimited sway until in recent years. **There** the treasures of gold and of silver are literally under the power of Rome, and all “its precious things,” even the consciences and souls of its enslaved and benighted people. All have been completely under the control and domination of the

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\*See almost any history of the Reformation, for a description of the innumerable fornications, adulteries, lewdness, incest and other pollutions and immoralities of Popes, Priests, Bishops, Monks, Nuns and other personages of the Romish Church. Volumes could easily be compiled, and from almost entirely Romish sources of the shocking and open immoralities developed under Romanism, and almost everywhere practiced during the centuries of darkness preceding the Reformation, and even long afterwards. And the Popes and Romish Clergy were the most conspicuous in it all.

Romish priesthood as nowhere else in the civilized world.  
(Note N.)

**“And the Libyans and Ethiopians shall be at his steps.”**

The words translated Libyans and Ethiopians are almost always in the Hebrew Scriptures associated together, and when used as proper names or names of tribes or races of men, mean unmistakably the Libyans and Ethiopians or Cushites. Both of these tribes are inhabitants of Northern Africa.

But this is one instance where we are firmly convinced that they have no reference whatever to the Libyans and Ethiopians, or to any other tribe of mankind, but to something entirely different—that is, to certain Religious Orders or organized bodies of men, who were to be organized by and under the Papacy and prove most efficient servants to it in upholding its claims and assisting it in its monstrous pretensions—and whose aid the Papacy has never been slow to use, viz., **the Dominicans, Franciscans and Jesuits.**

Our reasons for so believing are these, viz., 1. This vision and prophecy as declared in chapter 12:4, 9, **are under seal**, and not intended to be fully comprehended or understood until near their final accomplishment. Therefore many of their very important particulars would be so foretold, that for centuries their **real meaning** would be hidden and never **suspected until the time** drew near for the seal to be removed. Consequently words would be purposely chosen having more than one meaning, and the **real meaning** as intended in the prophecy perhaps the most hidden and recondite of all the meanings of which the words were capable. Their true signification, therefore, would not be likely even to be suspected until the approach of the period that was to unseal the prophecy.

These words “Lubim” and “Cushim” are two such words, and capable of an entirely different and an entirely unsuspected meaning.

2. **The word “Lubim”** translated Libyans is derived from a root signifying “to thirst,” and referred to those

people inhabiting a dry and thirsty land, and is almost always spelled Lubim. But once in Gen. 10:13, and again in 1 Chron. 1:11, it is spelled "**Lehabim**," or at least the word Lehabim is there used to designate the Lubim or Libyans. Now the word Lehabim as a common noun means **flames**, and could well be applied to such Orders of men who so largely depended on **flame and fire** for the "conversion of heretics," as the Dominicans, Franciscans and Jesuits, and could without any violence to its origin and meaning be very properly translated "**the burners**." Nor is it improbable that there may also be here an allusion to the **Inquisition**, that horrible engine of flame and torture founded by "St."<sup>4</sup> Dominic, and so savagely presided over by his successors, and by whom so many thousands of innocent and unoffending human beings have been destroyed, and largely **by burning**. It has been most truthfully described as "the most infernal and diabolical thing in history."

Men who could so brutally and savagely gloat in such horrible scenes of torture and suffering by fire as their "Auto-da-fes," might well be singled out and branded in Prophecy as the **Burners**.

3. Again, in the Hebrew language there are two letters which represent the sound of **K** (Kaph and Qoph). And there are two words sounded alike and spelled almost alike, except that one of them begins with one of these letters (Kaph), and the other with the other letter (Qoph). These two words are **Kushim** (Ethiopians) and **Qoshah**, to be harsh, stern, pitiless.

4. In several words in the Hebrew language these two letters are interchanged one for the other as representing the same sound. It is more than likely, because of the intentional concealment referred to above, that this interchange took place in the instance before us, and that instead of "Kushim" (Ethiopians), the word should be "Qoshim," "the harsh, stern and pitiless ones"—setting forth most clearly one of the marked features of those Religious Orders which has been conspicuous in

all their history, **their stern, severe and pitiless character** in hounding down and executing so-called heretics.\*

Both these Orders, the Dominicans and Franciscans, were established and confirmed by Pope Innocent III. in 1215. In this way the words would properly be translated "**and the Burners and the Pitiless ones** will be at his steps," i. e., always ready and at hand to do his bidding and carry out his commands.

The Jesuits are also another of these Religious Orders banded together and established and confirmed by another Pope (Paul III. in 1543). They, too, have been ever ready to do the Pope's bidding, and among his most efficient supporters. In the 17th and 18th centuries it was the Jesuits who did more to save the Papacy and with stand the advancing march of Protestantism than any other agency at the Pope's command.

The Jesuits, too, have had the same harsh, repulsive features in their history and been addicted to the same stern and pitiless practices as those other Religious Orders. Cunning, crafty, cold-blooded, full of dissimulation, deceit, and treachery—ever the **advocates, defenders** and promoters of the Inquisition the most horrible organization for cruelty, torture and unspeakable horror that the world has ever known—they have written their record in blood.

Black, brutal, and ghastly, "**Pitiless Burners**" is a designation that most forcefully describes and belongs to **them**.

The prophecy would then mean that during the reign of the Papacy these Religious Orders, the Dominicans, Franciscans and Jesuits, all of them **Burners**, dealing in flame and faggot, fire and torch, and all of them **stern and pitiless** in their horrible tortures inflicted on the

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\*The symbol of the Dominicans, a **dog with a flaming torch in its mouth**, is exceedingly suggestive of this. It was a symbol given them by Pope Honorius III, in 1216, and has most accurately expressed their spirit, their character, and their history. Hunt out, run down, tear in pieces, devour and burn, has been the mission of these ferocious hounds of the Pit.



persecuted people of God—would always be at hand during the period of “the end” and ready to carry out the vilest bidding of the Papacy, and especially in inflicting torture on God’s church.

History bears its faithful testimony to how many thousands of these innocent and unoffending people have been hunted down, ferreted out, tortured, racked, and burned to death by these hard-featured, pitiless ones.

Flame and faggot have been their one and only reply to the arguments addressed to them by the suffering witnesses to the truth. To the pathetic appeals made to their pity and compassion has come the one, unvarying, inexorable reply, “To the fire,” “to the stake, the rack, and the dungeon with them”!

**V. 44. “But tidings out of the East and out of the North shall trouble him.”**

Probably this part of the prophecy has not been completely or entirely fulfilled as yet, although a **partial** fulfillment has unquestionably taken place.

In the period of the Reformation, when England and Germany were emerging from the darkness of ages and renouncing the dominion of Rome, and when other peoples and provinces were also shaking off those shackles, all of which nations were north of Rome, and at the same time the Turk was making his boasts, menacing Christendom and advancing from the East, the Papacy was dreadfully stirred up and most sorely “troubled,” and hurled forth its terrible anathemas against Turks and heretics and peoples and provinces, “going forth **in great fury** to destroy and utterly make away many.”

These were the tidings from the North and East which “troubled him,” and this was the “fury” he displayed. He anathematized and devoted to utter destruction all who opposed him, both Christian and Turk. There may, however, be another and more extended accomplishment of these particulars of this prophecy, in the future history of the Papacy. Nevertheless, a very important and a very accurate fulfillment has already taken place both

during the period of the Reformation and since, as explained above.

**“He shall go forth with great fury to destroy and utterly make away many.”**

**“Utterly make away.”**

The word is **“haram,”** which means to doom or devote to utter destruction, as was done by the Papacy in its anathemas hurled against those whom it thus doomed—such Bulls as were issued against those whom the Church of Rome stigmatizes as heretics, and whom it devotes to utter destruction.

Of these, the one issued against Martin Luther by Pope Leo X., is a good example.

The history of the Papacy abounds in such Papal Bulls, by which individuals, communities, kings, and even entire nations or provinces are put under the ban, excommunicated, and devoted to utter destruction.

And this the Papacy was to do, not merely once or twice, or just at the very last ere it came to its end, **but all along through its history.** (Note Q.)

This destroying in great fury and utterly making away many was one of its distinctive characteristics to be often exhibited, and which would help to detect and identify it as the Man of Sin here predicted. This has been for centuries one of the distinguishing features of the Papacy, one of its peculiar traits—this growing **“furious”** against those who have dared to protest against its errors and apostasies, and dooming them both soul and body, under the most terrible anathemas, to eternal destruction.

And what multitudes it has thus cursed, and what torrents of blood it has shed in its crusades and religious wars against heretics, desolating entire provinces, every student of history well knows. It has indeed **“destroyed many.”** (Note R.)

**V. 45. “He shall come to his end,” etc.**

The Prophet does not intimate in what way nor exactly at what time the Papacy is to come to its end, but merely states the fact that it **shall** come to an end. It is inevita-

bly doomed, and shall certainly come to its appointed end at the appointed time and in the appointed way. The Providence of God will carry out and accomplish this his clearly designated purpose. It bears on its brow the brand of reprobation, burned there by Jehovah himself, whom it has so foully dishonored and so blasphemously insulted. The time of its overthrow cannot be very far distant now.

V. 45. "And he shall plant the tabernacles of his palace between the seas."

This Man of Sin would have his visible dwelling place in some country situated between two seas, and there he would locate his stately and imposing tabernacles, i. e., places of worship, places for holding his councils, and places for occupying as his home.

This country is Italy lying between two seas, with Rome as its capital, where the Papacy has built its tabernacles and had its home.

A great many of the Popes have displayed this passion for building ("planting") these gorgeous and magnificent palaces.\*

But not only is Rome, but all Italy also, is full of them; all Catholic countries are famous for these gorgeous and magnificent buildings. It is one of the marks of the Papacy which has impressed itself conspicuously on the Romish Church, and Cathedrals costing millions of dollars, Cardinals' and Bishops' palaces are to be found everywhere that Romanism becomes established.

12:1. "At the time of the end," i. e., at the time when this wilful King was coming to his end with none to help him. During that time would "Michael stand up, the Great Prince which standeth" for God's people. The meaning of the word Michael is "who is as God." It may refer to Michael the Archangel; and if so, then it is a name wonderfully descriptive of the splendor, power and glory of that Mighty Archangel, that he should be like God. He must indeed be a being of extraordinary power

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\*Note I.

and glory that such a name as this could be applied to him.

He is spoken of twice before this in the book of Daniel, first in chapter 10:13, where he is described as "one of the Chief Princes," and interested in the welfare and prosperity of God's kingdom, and again in 10:21, where he is spoken of simply as "Michael your Prince," and represented as conspicuous for his knowledge of the future, as that future has been dimly disclosed in the "Scriptures of truth." He is subsequently mentioned by Jude and as contending with the Devil about the body of Moses. Once more he re-appears in the Book of Revelation (12:1) as commanding the Angelic hosts and warring victoriously against the enemies of God's people. These are the only places in Scripture where he is mentioned by name, and in all of them represented as in some way connected with the vicissitudes and fortunes of the Church. It may be this fact that has secured for him the appellation "Michael your Prince."

If this prediction in Dan. 12:1, refers to him, then it means that during this time that the Papacy was inevitably approaching its doom and more especially toward the close of that period, Michael the Great Archangel would rise up in his power and render most efficient aid to the cause of religion in its distressing conflicts with its enemies.

Some time after this and before the close of Time there would come a period in the experience of the Church, remarkable for its severe calamities, trials and distresses—so severe and distressing as to have been unsurpassed in all the previous history of mankind. Yet during it all not one of God's people would perish. Their names written in the Eternal Book of Life, they would one and all be "kept by the power of God through faith unto salvation," and be brought safely through all their trials.

But there are many who think that a name like this can be applied only to Christ himself and therefore that it is

not a created Angel that is here spoken of, but the Great Uncreated Angel of the Covenant, the Lord of Glory and true Prince and Captain of salvation of his people. If it is Christ, therefore, who is here spoken of as “:Michael your Prince,” the prediction is that during the period now spoken of and as it was drawing to a close, the great Conqueror and Prince of his people would “stand up,” i. e., put forth an extraordinary display of his saving power and make it conspicuously manifest in the defeat and discomfiture of his foes, and in the deliverance and triumph of his church. It does not necessarily mean that Christ would himself be personally present in these conflicts between the Church and her foes, but only that he would “stand up” for her deliverance, i. e., rise up and put forth some very clear and remarkable display of his power and glory in her behalf. This figure of speech is very common in Scripture and easily understood. (Ps. 68:1; Num. 10:35; Is. 33:3.) His interposition in the conflicts of religion with her enemies would be most clear and manifest to all. His religion would be victorious everywhere, and all organized opposition would go down helplessly before it. It may therefore be Christ who is here meant by “Michael your Prince.” But as Michael the Archangel **seems** to be the one spoken of elsewhere in Daniel’s prophecies, it is more probable that he and not Christ is the one here spoken of.

V. 2. “And many of them that sleep in the dust of the earth shall awake,” etc.

This evidently is the General Resurrection that precedes the Great Judgment Day, and which winds up and completes all human history, for it is a resurrection both of the righteous and the wicked, and manifestly at the same time. It is the period and the event spoken of by the Savior as “the Last Day,” and when “all that are in their graves shall hear his voice and shall come forth.” (John 5:28 29.) Indeed the language used by our Savior is so clearly a repetition of that used by Daniel, that there can be no doubt whatever of his having it in his mind, and that he not only was quoting Daniel’s words,

but also referring to the same time and the same events as those referred to by Daniel the Prophet.

This "time of trouble" foretold by Daniel does not necessarily imply that it takes place just as the Papacy is descending to its doom or when Michael the Great Prince stands up for the deliverance of God's people, for it may be separated from these events by a vast interval of time. This is such a common thing in Daniel's prophecies, that its occurrence here instead of awakening surprise is something rather to be expected. His prophecies cover such immense periods of time that not only single events of great importance but often long series of events are summed up and foretold in a single brief statement, and yet separated from one another by centuries or ages.

The order of events here foretold seems to be something like this: The Willful King, after having wasted and desolated the suffering church of God and filled his appointed place in the Divine purpose, will descend helplessly to his doom. That is to be the inevitable end of that monstrous system of iniquity, the Papacy. During that period when it is thus slowly but surely moving to its end, a glorious manifestation of Divine power will be witnessed in the successes and triumphs of Christ's religion. It is Michael the Prince standing up in behalf of his people. Before the final close of earthly history there will be a period of unparalleled calamity and trouble such as perhaps has never before been experienced by mankind. But during this period, not one of God's people shall perish, for their names are written imperishably in a register from which there are to be no erasures, and one and all they will be triumphantly delivered. Eventually a close will come to all earthly things, preceded and ushered in by the great Resurrection of the dead. It is Earth's **Last Day**. In this Resurrection shall all come forth, the righteous and the wicked, the one to everlasting life, and the other to shame and everlasting contempt. And they that have done good or turned many to righteousness shall enter forever upon their glorious rewards while suns and stars and circling ages go whirl-

ing by. Time has closed, and Eternity now entered upon.

Thus this vision of Daniel closes the Book of Time, carries the Church of God, persecuted, oppressed, afflicted, down through all the ages, brings her triumphantly through her vicissitudes and leaves her admitted at last to the full and unending enjoyment of her everlasting reward. And then the curtain falls.

**V. 4. "Shut up the words," etc.**

Until towards the close of this prophecy this vision of Daniel would be largely a "sealed" book and be but imperfectly understood even by "the wise." Yet many of its prominent features would be clearly recognized by them, and even before the final removal of the seal, its meaning in some of its important events would be unmistakably discerned. But the shutting up and sealing of the Book is a sufficient explanation of the obscurity that has rested so long on the meaning of some of Daniel's prophecies. They were sealed "until the time of the end," and hence could not be clearly understood, or their meaning rightly perceived until the Monster Iniquity had made its appearance, ravaged the Church, and entered upon that period of its history that was to terminate in its utter annihilation and extinction. **The Papacy is first** to appear in history, disclose its awful features as outlined in Prophecy, fulfill its career of unspeakable wickedness, and then as it descended to its doom the seal would be gradually removed, and the meaning of the prophecy made clear. The Giant Apostasy is to fill out its minutest particulars, the frightful Man of Sin plant his palaces between the seas, seat himself in the glorious Holy Mountain, usurp the attributes of God, and lord the nations with despotic sway, complete all that has been foretold of him, sink beneath the Hand of God into his grave of infamy—and then the seal will be completely taken off from these chapters of Daniel's prophecies.

**V. 4. "Many shall run to and fro.**

One of the signs by which the unsealing of the prophecy might be known to be at hand, and the approach of

that "end" that had just been foretold. God's Church is evidently living **now** during this period "**the time of the end,**" and we may therefore confidently **expect new** and clearer light upon some of these as yet dimly disclosed prophecies as the time of the end approaches its close. (Note U.)

As to the remaining predictions, some of them have no doubt been fulfilled, but the others are yet in the future, and we must await their accomplishment before we can confidently assert what they certainly mean. Each will be fulfilled in its proper season, and He who stands above the Mystic River, the great stream of Time as it rolls onward through the ages (chap. 12:7), and who alone can reveal Time's shrouded secrets, will make it all plain at the appointed season. Until then all else is but uncertain speculation or hazardous conjecture.

With these explanations, let us now review the vision. (11th chapter.)

"Three mighty kings, each princely potentates,  
 Are yet to rise and sit on Persia's throne;  
 Then comes a fourth, in riches, splendor, state,  
 Exceeding all—by name of Xerxes known.  
 With all his vast resources he'll essay  
 To war on Grecia's realm yet war in vain  
 And Greece herself in after years will play  
 The Conqueror with her sons. From her domain  
 Shall one appear who'll put an end to Persia's reign.

"Exceeding great shall be his sway, and strong;  
 Yet suddenly he'll fall, and with him fall  
 His empire vast and what to it belongs,  
 Name, offspring, power, dominion—perished all.  
 Four kingdoms to the North, East, South and West  
 Shall rise upon its ruins; strong they'll be,  
 Yet not like his. But strong above the rest  
 Will be the Northern Kingdom by the sea,  
 And Southern, with its Kings of Greek-born ancestry.



"Between these two full oft contending States  
 Shall wars interminable be waged,  
 With varying fortunes and disasters great,  
 Each on his own mad purpose bent, engaged  
 And seeking only how his foe to waste.  
 First dark intrigues; next wars; then woman's smiles;  
 Exultant now, and now each sunk disgraced,  
 They strive, till comes a race from Kittim's isles  
 More skilled in dangerous war, more versed in artful  
     wiles.

"'Tis 'Arms,' aye Arms now riseth to his place,  
 Comes forward mid these clanging scenes of strife,  
 A mighty nation, and a warrior race  
 Whose glory hath been war, whose very life  
 E'en from the cradle hath been Arms. The sword,  
 The spear, the shield, the glittering lances stout,  
 And instruments of death full often gored  
 With human blood, and battle's shock and shout—  
 These, these have been its power, its pride, its stay  
     throughout.

"'Arms' shall appear and interpose its might  
 Between the two contending Powers, and seize  
 The sceptre for itself—'tis might makes right.  
 Long will it sway that rod, yet by degrees  
 The power will change, assume a different name  
 As ages roll along, though still the same;  
 'Kings,' 'Emperors,' 'Popes,' their parts fulfill  
 And wear th' imperial crown—'tis 'Arms,' 'Arms,' still,  
 The same imperious Power that doeth its own will.

"A ghostly Power last holds th' imperial throne  
 And lords the nations with unbridled sway;  
 A ghostly Power beneath which mortals groan,  
 And tremblingly its dread decrees obey.  
 Where stately kings and sovereigns sat, now sits  
 The titled Priest, a 'Holy Father' styled,  
 Beneath whose awful rod the world submits,

And bows in abject fear, betrayed, beguiled—  
And sorrow settles down where peace and joy once smiled.

“Full after his own will shall **this** king do,  
Reign unrestrained and thunder forth decrees  
That make the nations quail, his schemes pursue,  
Profane the sanctuary, lay hold and seize  
And slaughter unresistingly, with flame,  
And sword, and torturing rack, and ruthless spoil  
God’s chosen ones, who fall for his dear Name—  
Seduce with flattery and tempting wile  
Full many a one—and prosper greatly all the while.

“Yet shall the people do exploits who know their God,  
And valiant be, and for the truth stand fast;  
And godly ones among them, all unawed  
By flame or torture or wild thunder blast,  
Will teach the rest, instructing them in ways  
Of God. Yet, yet shall fall **some e’en of these**  
To purify and make them white, in days  
Of trial and of gloom. Hope well nigh flees  
While raves this furious king and doeth as he please.

“And still they’ll fall for many weary days  
By fiery flame and dungeon’s torturing rack,  
And glittering steel, and thousand nameless ways  
Of Hell’s devising, and hell hath no lack—  
Be captive led and trodden down, and quail  
As sheep for shambles marked, for wondrously  
Shall this king prosper and o’er all prevail,  
While poor priest-ridden mortals bow the knee  
And wait th’ approaching hour when God shall set them  
free.

“And greatly shall this king exult, elate,  
Aye magnify himself o’er every god,  
Claim Heaven’s prerogatives, and arrogate  
Heaven’s titles to himself, and sway that rod  
Of empire that God claimeth as his own;

Against the God of gods and King of kings,  
 Yea high above him will he set his throne,  
 Open wide his mouth and utter marvelous things,  
 And prosper till th' appointed day its vengeance brings.

“And shamefully the Sanctuary he'll profane  
 By impious deeds of sacrilege he'll do—  
 That holy Temple that the Lord doth deign  
 To call his own, composed of followers true.  
 Yea more—by shameless masses offered oft,  
 Repeating (as he'll say) the great oblation of the cross,  
 That great Oblation raised on high, aloft,  
 And once for all—he'll make it loss,  
 And turn Messiah's gold into the vilest dross.

“That one great offering he'll remove, make vain,  
 Forever worthless by his odious Mass,  
 And set up in its place that Woe Profane,  
 That Impious Thing abhorred of God. Alas,  
 When mumbled words can oft a God create,  
 And dim the Cross, the Woe has come to pass,  
 And Earth now sees th' Abomination great,  
 The Impious Horror throned which maketh desolate.

“A God, aye God, his fathers never knew,  
 A Virgin yet unborn, he'll canonize,  
 Exalt, enthrone, enrich with honor due,  
 And gems and costly gifts, e'en to the skies;  
 'Tis 'Mary, Queen of Heaven.' 'hail, Mary, hail,  
 'Hear us, Mother, hear us graciously,  
 And by thy merits save,' while Heaven turns pale,  
 And angels tremble as they hear and see  
 Deluded mortals bow in such idolatry.

“Saints, too, he'll worship, give them reverence due,  
 Increase with glory and exalt their names;  
 Trust to their intercession, hold in view,  
 Invoke their aid, and magnify their claims;  
 Extol their merits, deify, uphold  
 And cause them all o'er many souls to rule  
 In darkest superstition. Sadly told

Yet true, for numbers vast shall bow like fools,  
**And worship dead men's bones**—they're Satan's blind-  
 ed tools.

“And for these Patron saints for every land  
 He'll craftily divide the land for gain,  
 Extorting sordid gold on every hand;  
 Now threatening hell, now barring heaven to obtain;  
 Next bartering heaven and making merchandise  
 Of human merit, trafficking in dead men's bones,  
 Granting indulgences to sin for price,  
 And vending e'en Messiah's dying groans,  
 And drops of blood—that blood which for man's sins  
 atones.

“At his command, and 'neath his full control  
 Shall banded men of various Orders known,  
 Plighted to do his will, and hard of soul,  
 Obey his vile behests—they're Satan's own.  
 With hearts and visage hardened as the steel,  
 And pious look, and sanctimonious mien,  
 Will they full oft behold, nor pang of pity feel,  
 As they survey the heartless, harrowing scene  
 Where slaughtered saints and God's own martyrs die  
 serene.

“Dark wars most desolating will he wage,  
 Go forth in fury utterly to destroy;  
 The Powers of Earth and Hell call forth, and rage  
 And rave; e'en Heaven's thunders seek to employ,  
 Invoking wrath and endless woe on those  
 Who dare stand fast for God, and thick and fast  
 Hurl forth anathemas and fearful woes,  
**Beneath which mankind cower and stand aghast,**  
 While peals and rolls along the dreaded thunderblast.

“The glorious Holy Mountain too he'll seize,  
 That Holy Mountain where the Lord doth reign,  
**Enthroned himself, and with his 'Holy Sees'**  
 So-called and vile pollutions all, profane;

The tabernacles of his palaces  
 He'll plant between the seas, make there his home;  
 Hold there his courts; and all that was and is,  
 Surpass in splendor, while each swelling dome  
 Proclaims too well the Man of Sin, proud **Papal Rome.**

“As Time rolls on, and nears the period of the end,  
**Shall various realms and mighty kings essay**  
 To break his power, upon his lands descend,  
**And humble his imperious, haughty sway.**  
 The Southern King with swift advancing arms  
 Shall push his conquests, threatening all his coasts.  
 And terrify with war's wild, rude alarms,  
 And ravage widely with his marshalled hosts,  
 And trial make of his high, swelling, vaunting boasts.

“And he, this ‘wilful king,’ by fury stirred,  
 Shall bristle up, arouse himself for war;  
 Invoke the nations to his aid by word  
 And summons far and wide, from shore to shore.  
 Then armies huge, like rolling floods, on land,  
 And countless ships, like hovering birds of prey,  
**Will move at his behest, his stern command,**  
 Sent forth to conquer, desolate and slay—  
 And thousands, thousands fall along the dead-strewn  
 way.

“Around a rock-hewn sepulchre sublime,  
 Where yet the Lord of Glory is to sleep  
 The saddest, strangest, loneliest sleep of Time,  
**While angel bands their silent vigils keep—**  
 Around that Tomb shall War's wild tumults rage,  
 As turbaned warriors fiercely rush to meet  
 Their fearless foe in battle's deadly gage,  
 And press to vict'ry wild or dire defeat,  
 As myriads fall o'erwhelmed beneath the trampling feet.

“Then, then in conflict dire shall Saracen  
 And armed Crusader meet and draw the sword  
 To drink each other's blood, and fight as men  
 Inflamed by fury fight for One adored,

A turbaned warrior one with heart unquailed,  
 And battling for his vengeful, lustful Creed;  
 And one a fearless trooper armed and mailed,  
 The knightly Champion of the Cross, to bleed  
 And die, and win each one the warrior's empty meed.

“Yet Moab's race and Ammon's swarthy sons,  
 And Edom's tribe shall all escape his ire.  
 (For thus high Heaven's secret purpose runs.)  
 Not so with Egypt, land of **flame and fire**,  
 ‘Egypt,’ so-called in mystic word and sign,  
 But not in truth.\* Alas, she'll trodden be  
 Beneath his foot, and Popes and priests combine  
 To grasp her riches (all in subtlety),  
 And o'er her gold, her souls, her all, hold strong su-  
 premacy.

“Yet in the latter days, as slowly nears  
 The approaching end, shall tidings sore distress  
 And trouble him, and quake his soul with fears;  
 In North and East shall nations rise, and bless  
 The dawning light, **throw off the bondage dark**  
 So long endured; from monks, priests, relics fly  
 And turn to God, man's Refuge, Hope and Ark.  
 And he shall rage, blaspheme, storm earth and sky,  
 Yet meet his destined end, and without **helped die.**”\*\*

————— *helper*

CLOSING SCENES. (Chap. 12.)

“Then woes shall thicken, evils multiply,  
 And trouble like an overwhelming flood  
 Shall roll in on mankind. In vain they fly,  
 In vain attempt escape; for war and blood,  
 And sorrows sore, unspeakable, and anguish dire,  
 Shall whelm the nations one by one. And some  
 Blaspheme; in agonies untold expire;  
 And others speechless, in their horrors dumb—  
 Alas, Earth's great, great tribulation now is come.

\*Italy—or the Papal Dominion everywhere.

\*\*See Note S.

“And then shall Michael rise, the Mighty Prince  
That standeth for thy people in their need,  
Aye, rise for their defence, and well; for since  
This world began, in truth and very deed  
Hath never been such time of sore distress,  
Such dire perplexity, such horrors to appall,  
While wars and famines, pestilences press  
And drive men to despair. Yet midst it all  
Not one shall perish of thy people, not one fall.

“And from their long, long sleep of death shall wake  
The mouldering dust of many a buried one,  
Some, to their portion in the burning Lake,  
Some, to a glory brighter than the sun.  
And they shall shine that be the truly wise,  
As shines the glowing firmament on high,  
And they that win lost souls to heaven, their prize  
Obtain, and beam as beams the starry sky,  
While countless ages whirl in ceaseless cycles by.

“But thou, O Daniel, seal the words and book,  
To mortal minds it shall be hidden lore;  
Into these shrouded secrets may none look,  
Or vainly seek these mysteries to explore.  
Yet note one sign which may in part foreshow  
The approaching end (heed well and understand),  
When earth grows wise, and hurrying to and fro  
Vast, restless myriads rush o’er sea and land,  
Let mortals surely know the long-looked end’s at hand.”

Again I looked to see, and lo! two more  
(Celestial beings to mine eye they seem)  
Now stand, all robed in white, on either shore,  
And One, more radiant still, above the stream,  
The Great Revealer of Time’s mystic lore.  
Him they address to learn what this foreshows.  
Who lifted high his hand to heaven, and swore  
That time, times and an half must pass; with woes  
The holy people wasted be, and then the close.

I heard but understood it not, all seemed  
 Unto my mind impenetrable maze  
 Or mystery profound, as when one dreamed.  
 In vain I queried, "Lord, these scenes, these days  
 Prophetic, these numbers so profound, so vast,  
 What mean they, where begin, or how long last?"  
 No answer given save this: "Not to thy gaze,  
 Nor that of mortals may these things be known;  
 Such mighty riddles may none read, save God alone."

"Sealed till th' appointed end they'll be concealed;  
 Long, long their mystic meaning will God hide;  
 Yet to the wise at last 'twill be revealed.  
 And many shall be purged, and proved, and tried;  
 Some viler grow, and some more purified;  
 Some lifted higher, some whelmed in deep distress;  
 Some watching, and some not; yet more or less  
 All buried in their whelming joys or cares,  
 Till steals this Mighty Day upon them unawares.

"Yet from the day that earth shall see arise  
 That nameless Horror which makes desolate  
 And voids Messiah's glorious sacrifice,  
 Until the end decreed, determinate,  
 Shall be twelve hundred ninety days. *Blest be he*  
 To whom 'tis given to live and still survive  
 Till comes the period 'Thirteen Thirty-five'—  
 The brightest Day of Glory earth shall see;  
 And then will close fulfilled what God now shows to  
 thee.

"But go thy way, O man belov'd—that way  
 Thy God appoints for thee; thine allotted task  
 Fulfil; fill up the measure of Life's day,  
 And thou shalt sweetly rest, as thou dost ask,  
 And rise to thy glorious lot at Time's grand close."  
 The vision's o'er, the mystery sealed, the scroll  
 Of Prophecy shut up, nor mortal knows  
 Where sleeps the Mighty Seer; yet ages roll,  
 And still will roll while calmly rests his waiting soul.



## RECAPITULATION AND CONCLUSION.

The times are waxing late, the earth is growing old;  
The dreams and visions which the Seer saw  
Are all well-nigh fulfilled, and even now  
Are hastening to their consummation. Long,  
Full long, hath come to pass the scenes foretold.  
The Babylonian and the Persian thrones  
Have wasted ages since. The armored Greek  
And war-bred Roman, and barbarian rude  
Have all, all had their day of power, and now  
Are in the dust. As ages glided on  
They, one by one, appeared each in his place,  
Fulfilled their allotted parts, then silently  
Swift vanished from the scene, and sank beneath  
The rolling Stream of Time.

Messiah's come,  
Poured forth his precious blood, laid down his life  
A ransom priceless for the sins of men.  
Jerusalem hath drunk her cup of woe,  
Her sons been captive led, and Israel's race  
Bowed helplessly beneath the beating storm  
That now hath raged for many a weary age  
Upon her helpless sons.

The Little Horn \*  
With look so unpretentious at the first,  
Hath in his place appointed, long ago  
Appeared and grown to size prodigious.

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\*The Moslem Power.

The Fierce King, with his dark, mysterious creed  
 And gory sword, hath ravaged Christendom,  
 Trampling the hallowed courts of God beneath  
 His impious foot; and many a heart hath quailed  
 Dismayed, before the Crescent's awful gleam,  
 All this **hath** come to pass as Heaven foretold.  
 The Little Horn \*, with look so stout, and mouth  
 So arrogant and blasphemous, hath poured  
 Its imprecations forth. The Nameless Beast  
 Hath risen from the Pit, and raved and raged  
 And slaughtered mercilessly the hapless flock  
 Of God. The Man of Sin\* hath climbed the throne  
 And grasped the sceptre, worn the triple crown,  
 And fouled the Temple of the Living God,  
 The glorious Holy Mountain, and from thence  
 Hurl'd forth his thunders o'er an awe-struck world;  
 Planted his palaces between the seas;  
 Set up the Horror, aye, that Nameless Woe  
 That maketh desolate; defiled, profaned,  
 And shamed the Sanctuary of God. Too true—  
 Aye, Anti-Christ hath planted both his feet  
 In East and West upon the prostrate Church  
 Of God. All this, aye, all **hath** come to pass  
**Long Since.**

The times **are** waxing late, and earth  
**Is** growing old, and signs, bright golden signs  
 Are even now betokening the end—  
 The expected end, long-looked, awaited long.  
 The Creseent fadeth in the Eastern skies,  
 The triple crown, long worn so arrogantly  
 By so-called "Holy Father" in the West  
 Grows dim, and trembles to its fall; the earth  
 And skies give tokens of the nearing end.  
 Messiah's fragrant Name rolls ever onward  
 O'er the earth with still increasing fragrance,  
 Eastward and Westward, Northward and Southward,  
 All around the earth, diffusing sweetness  
 And filling hearts forlorn with hope and joy,

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\*The Papacy.

And nations hail the dawning day. Oh, sure,  
 The end, the long-looked end is near, at hand.  
 The mighty periods measured off upon  
 The tortuous track of time, **have all well-nigh**  
**Run out their course.** The shadows flee away;  
 The Morning breaks, and earth in deep suspense  
 Now waits her promised Lord. Soon may the King  
 Draw near. Soon may the Royal Conqueror come,  
 And wear the crumbling crowns that even now  
 Are tottering to their fall. Oh, earth, earth, earth,  
 Thou'rt weary grown—thou'rt waxen old, and Time  
 Drags heavily—his chariot slowly rolls;  
 Th' appointed goal is near—'twill soon be reached.  
 Oh, Christ, thy kingdom waiteth now for Thee!

The Papacy has well-nigh filled up the measure of its iniquity, and before another century shall have passed, will, in all probability, have descended to its doom. A monster of impiety and wickedness; an unfathomable "mystery of iniquity"; the Devil's deepest and most artfully-contrived Masterpiece of cunning and deadly defeat to Christ's scheme of salvation—the Papacy is necessarily fore-doomed and must inevitably go down into the depths of perdition. An event this will be, and an accomplishment of prophecy which will be hailed with the most rapturous joy and thanksgiving by every devout creature on earth and in heaven.

The righteousness, holiness, truth and justice of God demand its extinction and utter annihilation in terrific judgment, and that judgment will certainly come. It has blasphemed God, arrogating his ineffable titles to itself; insulted all heaven, both saints and angels, by its idolatrous mockeries and worship of them; blasphemed and insulted the Virgin Mary by its shocking invocations and worship addressed to her;\* belied the truth, burying it hopelessly under

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\*The Virgin Mary if on earth, would be pained and shocked beyond expression to see and hear the idolatrous worship paid to her in Papal lands, and would abhor in

a mass of fable, perversion and corruption; dishonored the Lord of Glory, making void his glorious offering on the Cross; disgraced Religion by the shameless and scandalous lives of its clergy, its Popes and its Priests and its Monks and its Nuns, and made it odious in the eyes of the world; exalted itself against all that is called God, sitting in his holy temple and lording it over the souls of men as God; poured out the blood of his innocent and unoffending saints in torrents like water; blackened their names and their memories by the vilest and most odious terms and epithets applied to them; and its fall and extinction will be the event of the future that will thrill with praise and thanksgiving, saints and angels, prophets and apostles, and redeemed humanity the world over. And so the Apostle John teaches us, when he beheld in gorgeous vision the accomplishment of this fact.

“**Rejoice** over her, thou Heaven, and ye holy Apostles and Prophets, for God hath avenged you on her. And a Mighty Angel took up a stone like a great millstone and cast it into the sea saying, ‘Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.’ And the voice of harpers and musicians, of pipers and trumpeters shall be heard no more at all in thee; and no craftsman of whatsoever craft he be shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and the bride shall be heard no more at all in thee; for thy merchants were the great men of **the earth**; for by their

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the very depths of her soul that church that could so **dishonor** her Lord and Savior as well as **insult** her by such mockeries. No creature in heaven would more quickly resent the blasphemy or feel more outrageously insulted by being addressed and worshipped as “the Queen of Heaven,” “the Gate of salvation,” “the Refuge of sinners,” than the loving, pure, and gentle Mother of our Lord. It’s an insult to her character even to think of applying such terms to her.

sorceries were all nations deceived. And in her was found the blood of prophets and of saints and of all that were slain upon the earth." (Rev. 18: 20-24.)

"Alleluia: salvation and glory and honor and power unto the Lord our God; for true and righteous are his judgments; for he hath judged **The Great Whore** which did corrupt the earth with her fornication, and **hath avenged the blood of his servants at her hand.**" (Rev. 19: 1-2.)



## NOTES.

**Note A.** Strictly speaking, the Papacy as here pointed out was long ago detected. Even before the Reformation that fact was discovered and pointed out by isolated and independent witnesses in different countries and at different periods of history—and even in Italy. But during the period of the Reformation Martin Luther and many other witnesses to the truth made the discovery and boldly proclaimed it.

It has been very common and popular, however, of late years to dispute this fact and to deride the idea of the Pope being the Antichrist, some very self-confident persons even going so far as to assert that that idea is now universally abandoned and not claimed or believed by any one. But all such assertions are simply assertions and nothing more, and are due largely to lack of information on the matter. They know not whereof they speak. It is not difficult to explain the surrendering this fact by some, of the Papacy being the Anti-Christ. It is due principally to the following causes, viz.:

1. The extreme sensitiveness and sickly sentimentality of some persons who know very little, indeed almost nothing, of the history of the Papacy and the Romish Church, and their black and bloody crimes, and who are so infatuated with their so-called ideas of "Christian Charity," that they almost regard it as a crime to call in question the sanctity and purity and veracity of that church and her insinuating priesthood and clergy. Hence the thought of the Pope actually being the Anti-Christ is simply shocking to them.

2. The Romanizing element to be found in every Protestant country, who have never been more than half reformed, and who have always leaned to the Church of Rome more than to the purer and simpler doctrines of Protestantism, captivated by her imposing pageantry and her almost undisguised Paganism. To them the

fleshpots of Egypt, "the leeks, the onions and the garlic" are more attractive diet than the fresh-falling manna from heaven that is furnished in the simpler worship and the purer teachings of the Protestant faith. With them, the Pope can never be the Anti-Christ, because Popery is always more congenial to them than Christianity.

3. It is a part of that systematic effort very sedulously made by Rome and her Priesthood to give her respectability in lands and countries where she is not well known, by covering up and concealing her deformities, and thus to deceive the unsuspecting—especially in England and America. Hence the hideousness and blackness of her character are artfully kept out of view, and the "virtues" and "excellencies" of Rome, and her Jesuits, monks, nuns, and "sisters," and the Pope himself are constantly and conspicuously paraded before the eye—but the real character of that church and her clergy carefully concealed. But Luther and the Reformers were **not** mistaken, the marks are too clear and the proofs too plain to admit of doubt, except to the most prejudiced and blinded minds. The Pope is undoubtedly and beyond all question the Anti-Christ foretold by Daniel, Paul and John.

4. There is still another class of persons whose peculiar and unsupported (from Scripture) views about an Anti-Christ yet to be revealed in the last period of the world's history preceding the Second Coming of Christ, necessarily lead them to reject the idea of the Papacy being the Anti-Christ. For if the Pope be the Anti-Christ foretold in Prophecy and is already revealed, their theory of an Anti-Christ still to come falls flat to the ground. Consequently with them the Pope cannot be the Anti-Christ, and they labor perhaps more perseveringly and earnestly to disprove that fact, than any other class of Protestant writers. But if Scripture language means anything at all there will be no other Anti-Christ than the one who has come and been revealed ages ago. And he now reigns at Rome.

**Note B.** Line of Babylonian Kings from the destruction of Nineveh and establishment of Babylonian independence under Nabopolassar to the conquest of Babylon by Cyrus.

- (1.) Nabopolassar dies 604 B. C.
- (2.) Nebuchadnezzar his son dies B. C. 561.
- (3.) Evil Merodach his son reigns only 2 years.
- (4.) Neriglissar reigns 4 years—dies B. C. 555.
- (5.) Laborosoarchod, or Labossoracus his son, a mere boy, and reigns only a few months. He is murdered by
- (6.) Nabonadius the last king. He marries a daughter of



Nebuchadnezzar, and as soon as Belshazzar (his son by this marriage) is of sufficient age, associates him on the throne. Under Belshazzar Babylon is taken by Cyrus B. C. 539, and Nabonadius surrenders himself a prisoner to Cyrus B. C. 538. (Rawlinson's Anc. Hist. p. 49.)

**Note C.** The persecutions under the heathen emperors Nero, Trajan, Domitian, Diocletian were very severe, continuing in some instances for several years.

They were also attended with great suffering, loss of property, and even life itself. During their continuance hundreds of thousands of God's true and faithful servants perished, and often under the most excruciating tortures.

But in comparison with the victims of the Papacy and the persecutions of the Church of Rome, i. e., the persecutions inflicted by that Church, the victims of Pagan persecution were but as a mere handful. And in comparison with the centuries of persecution through which the martyrs of Jesus have passed under the sanguinary reign of the Papacy, the duration of Pagan persecution was but a brief period.

In the one instance the sufferings of God's persecuted and slaughtered sheep were inflicted by heathen Emperors upon those whom they regarded as reviling and blaspheming their gods; in the other instance they were inflicted by those who called themselves "Christians," and who posed as **Shepherds** of Christ's flock. It is so-called "**Christian**" Rome that has so ruthlessly and so savagely slaughtered the unoffending flock of God, with such horrible and such almost inconceivable methods of torture, and for so many ages. Rome's persecuting power continued for more than 1,000 years, and during that time it has been estimated that **Fifty Millions** of human beings have perished by her dungeons, fires, tortures, crusades, and "holy wars" stirred up and waged against so-called "heretics." It was this that so astonished and bewildered the Apostle John in Patmos when he saw the Woman seated upon the scarlet-covered Beast (Rev. 18:3), and "**drunken with the blood of the saints**" (v .6).

"And when I saw her, I wondered with great admiration." Not that he **admired** such a foul and loathsome Apostate, nor such a horrible career as hers had been, but that he was **astonished** with great astonishment. It was nothing new to him and no novelty in his experience for **Christians** to suffer and be cruelly slaughtered under heathen Emperors, for he was even then a victim of this heathen persecution and enduring exile in Patmos for his dear Master's sake.

But for a Power calling itself the Church of Christ to so savagely persecute and slaughter Christ's own saints, to mangle, torture, butcher, and massacre them until she was actually drunken with their blood, and to continue this for so many weary centuries—all this was something so new and so astonishing to him that when he saw it, he was simply amazed and bewildered beyond expression.

Where Pagan Rome slaughtered her thousands, or even tens of thousands, Papal Rome has slaughtered her millions and tens of millions. Her garments have been stained with their innocent blood.

**Note D.** "The Glory." The word "Tsebi" meaning "beauty," "splendor," occurs only four times in the book of Daniel, once in the 8th chapter and three times in the 11th chapter.

Once it is translated in the Authorized Version "pleasant" and three times "glorious" land, and in the Revised Version "glorious land" in all four instances.

There seems, however, to be a latent prophesy concealed most skillfully in the very composition of the word itself, unsuspected by the ordinary reader of the Hebrew, but when pointed out to him very clearly discernible. For the benefit of those who are unacquainted with the Hebrew it may be stated that there is in that language a word "tsaba," which means "war," "warfare," "army," "host," etc., another word "bamoth," which has as one of its meanings "sepulchre," "tomb," sepulchral mound."

It has been suggested by some scholars that perhaps this is the word used in Isaiah 53:9, and instead of being translated there as it is in the English version "in his death," it should be translated "his tomb." The verse would then read "his grave was appointed with the wicked, but with the rich man was his tomb."

As is well known there is also another very common word "Jehovah" occurring quite frequently all through the Old Testament Scriptures.

These three words "tsaba," "bamoth," "Jehovah," thus arranged and translated mean "the war of the tomb of Jehovah." Now taking the initial letter of each of these three words as they thus stand, and you have the word "tsebi" itself.

"The land of Tsebi" ("glorious land") would then simply be the "the land of the war for the tomb of Jehovah," or "the land in which was waged the war for the tomb of Jehovah," a most singular yet at the same time clear and unmistakable prediction of the War for the Holy Sepul-

chre, or in other words the **Crusades**, a series of wars lasting for nearly 200 years, waged principally in Palestine and for the recovery and possession of the Holy Sepulchre.

This is certainly a remarkable fact, not only that the Crusades should be so distinctly foretold in Daniel's prophesy, but the very object for which these wars of the Crusades would be waged, the recovery and possession of the Holy Sepulchre by the nations of Europe.

And also that in the composition of a single word ("the glory") the whole subject should be so comprehensively and yet so skillfully concealed.

Now, of course, there are some other combinations of that word that may easily be made—as for example "the narrow tomb of Jehovah" or "the rock tomb of Jehovah," all of them bringing out some prominent feature of that greatly-honored resting place where the Lord of Glory slept from his burial to his resurrection—but none of them bringing out so conspicuously the prophesy of that tremendous conflict that was to be waged by the mightiest nations of Europe and for so long a time around that Holy Sepulchre, as does the combination here suggested.

We have no hesitation, therefore, in accepting the conclusion that in the very composition of the word itself ("tsebi") we have a latent prophesy of the Holy Sepulchre and the long continued and sanguinary wars that one day were to be waged by the armies of Christendom for its recovery and possession.

Another consideration tending to confirm this conclusion is that the word "tsaba," meaning "host" or "army," comes so near being the very word "tsebi" itself that it would naturally suggest itself first to the mind as a most suitable word out of which to make the combination instead of others that might be suggested. However, as remarked before, two other combinations may be "Tsur Bamoth Jehovah," the Rock Tomb of Jehovah—or "Tsur Bamoth Jehovah" the Narrow Tomb of Jehovah, both of which unmistakably point out the Holy Sepulchre, for whose possession such gigantic wars were waged by the nations of Christendom, and for so long a time. The land of the "Tsebi," would then simply mean "the Land of the Holy Sepulchre."

**Note E.** Translation of Daniel 11: 31-45.

For the benefit of the reader who may not be familiar with the Hebrew, or who may not have access to the original text, we present the following translation of the passage beginning with the 31st verse of the 11th chapter

and continuing to the end of the chapter, by far the most important portion of the chapter:

V. 31. "And Arms" shall stand up on his own part, and they shall profane the sanctuary the place of refuge, and they shall pervert the Perpetual Burnt Offering, and they shall set up the Abomination that maketh desolate.

V. 32. And the transgressors of the covenant shall he seduce with flatteries; yet the people who do know their God shall be strong and do exploits.

V. 33. And the understanding ones of the people shall instruct many; yet shall they fall by the sword, and by flame and by captivity and by spoil many days.

V. 34. Nevertheless when they fall they shall be strengthened with a little help, and there shall cleave to them many with flatteries.

V. 35. And (even) of the understanding ones shall (some) fall, to try them and purify them and make them white even to the time of the end, because it is for an appointed period.

V. 36. And according to his own will shall the King do, and exalt himself, and magnify himself over every God; even against the God of gods shall he speak marvelous things, and shall prosper until the accomplishment of the indignation, because that which is determined shall be done.

V. 37. And to the God of his fathers shall he not give heed, nor to the desire of women, nor to any god shall he give heed, because over all will he magnify himself.

V. 38. And for a god, will he honor Mauzzim in his office; and for a god, one whom his fathers knew not, will he honor with gold and with silver and with precious stones, and with desirable things.

V. 39. And he shall make for strongholds Mauzzim (i. e. these Mauzzim, etc., shall be his strongholds) together with the strange god whom he shall acknowledge (and) greatly honor: and he shall cause them to rule over many, and he shall divide out the land for price.

V. 40. And at the time of the end shall the King of the South push at him, and the King of the North shall bristle up against him with chariot, and with horses and with many ships, and shall enter into the lands, and he shall overflow and pass over.

V. 41. And he shall enter into the land of the Glory, and many shall fall; yet these shall escape from his hand, Edom and Moab, and the chief (i. e. the princes or principal ones) of the sons of Ammon.

V. 42. And he shall stretch forth his hand over the countries, and the land of Egypt shall not escape.

V. 43. And he shall have power over the treasures of gold and silver, and over all the desirable things of Egypt:

and the Lubim and the Cushim (or burners i. e. men given to burning and hard merciless ones) shall be at his steps (i. e. his servants and ready to do his bidding.)

V. 44. Yet tidings shall trouble him from the East and from the North, and he shall go forth in great (heat of anger) to destroy and utterly make away (with anathema) many.

V. 45. And he shall plant the tabernacle of his palaces between the seas in the Glorious Holy Mountain; yet shall he come to his end and none shall help him.

**Note F.** The most pretentious and extravagant claims have been put forth by the Papacy all along during its history, constantly reaching out wider and wider, and becoming more and more arrogant and blasphemous, until the highest point was reached that it would seem that a human being, could reach in the famous Bull of Boniface VIIIth ("Unam Sanctam"), in the 14th century. Before him Nicholas Ist (9th century), Gregory VIIth (11th century), Innocent IIIrd (13th century), and after him Innocent VIIIth (14th century) and various other Popes had put forth and asserted the most extravagant claims about their spiritual and temporal power, and the almost universal extent of their lordly jurisdiction, but in his Bull "Unam Sanctam," this pompous and self-inflated "Son of Perdition" Boniface VIIIth surpassed them all. He actually went so far as to claim that "not only was all power imaginable his, but all power existing was derived from him," ("Schaff's Hersog Cyclopedia Vol. 3rd, p. 1737). If that does not include heaven, earth, and hell, and put the Pope in the place of God, as Paul describes the Man of Sin as doing (2d Thess. 2d Chap.), then surely words have no meaning. Paul's description of this arrogant Power is "who opposeth and exalteth himself above all that is called God or that is worshipped." Daniel's description of the same arrogant Power is, "a mouth that speaketh great things." (ch. 7:18.) And also "he shall exalt himself, and magnify himself above every God, and shall speak marvelous things against the God of gods." (11:36.) Truly it was a mouth that spake great things when it made such pretentious boasts as these, and it is no wonder that after assertions such as these proclaimed so loftily, and persisted in so haughtily and so long, that he is so often addressed and spoken of by his duped and deluded followers as "our Lord God the Pope," or that he is "adored" as God by the Cardinals in conclave immediately after his election by them to the Papal Chair.

Now, by that peculiar dogma of Papal Infallibility, not only claimed and asserted by the Popes themselves, but

also asserted and proclaimed of them by the Vatican Council in 1870, according to which **every** Pope when speaking officially on any doctrine or duty, or when pronouncing an official decision on any subject whatever, speaks by Divine inspiration and is therefore infallible in that utterance—according to that dogma whatever one Pope utters officially makes that utterance the utterance and language of all. What Boniface therefore claimed and asserted as to “all power existing being derived from him,” being an inspired and infallible utterance, can not be receded from or renounced, and is therefore the language and claim of **every** Pope. Whatever one says, they all say.

**It is therefore the undisputed claim of the Papacy.**

From these lofty and extravagant pretensions the Papacy has never receded, and **never can recede**, as long as that dogma of Papal Infallibility remains,

Consequently “the mouth that **speaketh great things**” and blasphemous things **belongs to the Papacy**; not as individuals but as a continuous Body of Ecclesiastical Rulers holding the same dominion and exercising the same authority over mankind—and to the Papacy alone.

It is the “Horn” that is the rightful possessor of this arrogant, big-speaking Mouth.

**Note G. “The Abomination of Desolation.”**

The reader of the explanation as given in the preceding pages, may think that the interpretation of this expression may be determined and settled by the use our Savior makes of it, and that it **must** therefore refer and **can** only refer to something that took place at the destruction of Jerusalem. Of course his statement is final and admits of no dispute whatever. Our Savior in speaking of the “Abomination of Desolation” **does** refer to the taking and fall of Jerusalem and something that took place there, quoting it as something foretold by “Daniel the Prophet.”

But Daniel **speaks of more than one** Abomination of Desolation, and in two entirely separate and distinct prophesies. The one to which our Savior undoubtedly alluded is the one found in the **9th chapter** of his prophesy, while another one is found in the **11th and 12th chapters** of his prophesy, and unquestionably foretells an entirely different thing, and as we believe (for the reasons given), the **Romish Mass** and the saint and angel worship of the Apostate Papacy.

There has never in all history been set up and established and by religious authority, a more odious or **soul desolating abomination** or one more annihilating to all human hopes than that.

That our Savior's prediction had reference to the "Abomination" foretold in Daniel's 9th chapter is very plain from the fact that in that great prophesy of his in which he alludes to some of Daniel's predictions, he quotes from him **no less than five times**, and all from the same chapter, that chapter which foretells his own violent death, the destruction of Jerusalem, the desolation of the Sanctuary, and the calamitous overthrow of the Jewish nation.

The "Abomination of Desolation" which he (Christ) foretold as standing where it ought not, was to be seen when Jerusalem was "compassed with armies," and was to be a sign to his disciples that her desolation was nigh, and a warning to them not to remain in that doomed city and be involved in her overthrow. It was fulfilled and accomplished in the approach of the Roman armies for the capture and desolation of that city. But the "Abomination of Desolation" of Daniel's 11th chapter was an entirely different thing, to be "set up" ages afterward. And to this "Abomination of Desolation" the Savior made no allusion in his famous prophecy.

#### NOTE H.

The descriptive term "Tamidh" occurring several times in this chapter and translated in the Authorized Version "the daily sacrifice," occurs also several times in the 28th chapter of the Book of Numbers, but in connection with another word "Olah" "whole burnt offering." It is there translated "continual burnt offering." It there refers to the two lambs that were to be offered continually, one in the morning and the other in the evening, in addition to the other appointed sacrifices.

In this service was shadowed forth the great fact of the need of a daily atonement for sin, and of that atonement as provided in Christ. His blood would be continually needed, and it would make a continual as well as perpetual atonement for sin.

And being offered every morning and evening it was called the "evening-morning sacrifice," i. e. "the daily sacrifice." (In Hebrew usage the day began with the evening and ended with the morning, as the reader can see by referring to the first chapter of Genesis.)

The morning and the evening constituted the entire day. It required two lambs each day to carry out this service because neither lamb could die twice. But Christ completed both offerings in his one great offering on the cross. And hence we see Him nailed to the cross at 9 o'clock in the morning (the hour for the morning sacrifice), and at 3 o'clock in the afternoon (the hour for the evening sacrifice) surrendering up his spirit to God with the cry "it is finished." Thus and then was explained the meaning

of the "Daily Sacrifice" as God intended it—of complete and perpetual efficacy and never to be repeated, hence the official declaration by the Great High Priest as well as Victim himself, "**it is finished.**" Consequently in this vision of Daniel recorded in his 8th chapter, when the vision is explicitly declared to be "the vision concerning the **Daily Sacrifice,**" we are clearly to understand it as a vision concerning the one continual offering of Christ, and the manner in which it was to be vitiated and made void by the Desolating Scourge here predicted. It was not the removal or suppression of some burnt offering on earthly altar, but the making void and nugatory the great offering of Calvary.

When the Prophecy itself so plainly and so clearly asserts this fact, that the vision is concerning the "Daily Sacrifice," and Christ himself by suffering and dying at those very hours of offering the daily lambs, the evening and the morning—shows what the daily sacrifice really was—it does not seem that there ought to be any doubt as to what continual burnt offering was meant.

Hence throughout this prophecy, and also in the subsequent one in chapters 11 and 12, where the removal of the "Daily Sacrifice" is again foretold, by a different Power and in a different manner, we have no hesitation in understanding the real reference as being to the One Great offering of our Savior presented on the Cross and once for all. It can be none other.

#### NOTE I.

Among the Popes who have exhibited a passion for building, enlarging or beautifying some of these "palaces" or houses for the residences, councils or worship of the Papacy, may be mentioned Boniface IX, Martin V, Eugenius IV, Nicholas III, Nicholas V, Pius II, Julius II, Sixtus V, Clement VIII.

#### NOTE J.

##### The Worship of the Virgin Fostered by the Papacy.

All along the centuries the worship of the Virgin has been fostered and encouraged by the Papacy. Whenever the opportunity has been offered, or occasion has permitted, the Popes have openly and most blasphemously established it both by precept as well as example, and through their zealous efforts the Deification of the Virgin has been complete.

Nor has this encouraged and commanded worship been confined to the distant past nor the ignorance and superstition of the dark ages. Even in our own day, and amid the unclouded blaze and splendor of the 19th and 20th centuries has this same work of Deification been going on.



Listen to some of the utterances on this subject of **Pope Leo XIII** who died as late as 1903. We quote from Robertson's "**Roman Catholic Church in Italy**" pp. 237-239.

"It is a sad thing to have to say that no Pope has done more to advance Mariolatry in the Roman Catholic Church than the present one, **Leo XIII**. Because of this he is called the '**Pope of the Rosary**,' and amongst his thousand and one utterances in praise of Mary, and to inculcate her worship, is the following, in which he gives his own experience; which he issued as an Encycolical in 1893, with the title '**The Rosary of Mary**.' I quote it mainly from a translation in the **Anglican Church Magazine**: 'As often as occasion permits me to rekindle and augment the love and devotion of Christian people towards the great Mother of God, I am penetrated with a wondrous pleasure and joy in dealing with a subject which is not only most excellent in itself, and blessed to us in many ways, but is also in tenderest accord with my inmost feelings. For, indeed, the holy affection for Mary that I imbibed almost with my mother's milk has vigorously increased with growing years, and has become more deeply rooted in my mind.

"The many and remarkable proofs of her kindness and goodwill towards me, which I recall with deepest thankfulness, and not without tears, kindle and inflame more and more strongly my responsive affection. For in the many varied and terrible trials that have befallen me, I have always looked up to her with eager and imploring eyes, and my hopes and fears, my joys and sorrows, have been deposited in her bosom; and it has been my constant care to entreat her to show me a mother's kindness, and to be always at my side. When, then, in the secret counsel of the providence of God, I was raised to the chair of the blessed Peter, to rule his Church.....I strove in prayer for the aid of Divine assistance, trusting in the maternal love of the Most Blessed Virgin. And this my hope, throughout all my life, has never failed to help and console me in every crisis. Hence, under her auspices, and with her meditation, I am encouraged to hope for still greater blessings, tending to the salvation of the Christian world and to the glory of the Church. It is therefore right and opportune that we should set apart carefully the month of October to the celebration of our Lady and august Queen of the Rosary. For when we betake ourselves in prayer to Mary, we betake ourselves to the Mother of Mercy, well disposed toward us, that, whatever trials we may be afflicted with—and more especially in our striving after everlasting life—she may be always at hand, and may lavish on us the treasures of that grace, which, from

the beginning was given to her in full plenty from God, that she might be a Mother worthy of Him.....Let us therefore not approach Mary timidly, or carelessly, but pleading those maternal ties wherewith she is most closely united with us through Jesus; let us piously invoke her ready help, in that method of prayer which she herself has taught us, and accepts. Then we may rest securely and with joy under the protection of the best Mother....I desire to conclude this present exhortation, as I began it, by again, and with greater insistence, testifying the feelings which I cherish toward the great Parent of God, mindful of her kindness, and full of the most joyful hope. My hope\* in Mary, my mighty and kind Mother, grows wider day by day, and ever beams upon me more brightly; and I refer to her intercession the very many and great blessings which I have received from God.”

Also on page 240:

“And, as is well known, the very Lord’s Prayer has been changed to ‘Our Mary, who art in Heaven, hallowed be thy name,’ etc.; the *Te Deum* has been altered thus:

“We praise thee, Maker of God;  
We acknowledge thee, Mary the Virgin,  
All the earth doth worship thee,  
Spouse of the Eternal Father,  
To thee, all angels and archangels,  
Thrones and principalities, faithfully do service,  
To thee the whole angelic creation  
With incessant voice proclaim holy, holy, holy Mary.”

\*See Note V, where this “hope” was exercised even in death, and this Pope turned unhesitatingly and confidently to her for his salvation.

#### NOTE K

“The Glorious Mountain.” That this is not some earthly or material Mountain either in Palestine, Asia Minor, or any where else, is evident from the frequent application of that term in Scripture or similar ones to God’s visible Church. That is his “holy Mountain,” and nothing else on earth is. The reader of Scripture will easily recall numerous such expressions as “Mount of his holiness,” “Mountain of the Lord’s House,” “this Mountain,” etc., all of which refer to God’s visible church upon earth, and of which the Scriptures are full.

It is called the “glorious” holy Mountain not only because it is glorious, but because also it is built upon “the Glory,” the doctrines and teachings of the Cross, all of which were conspicuously proclaimed in Calvary and Golgotha. The Cross and the rock-hewn Sepulchre where Jehovah slept, and from which came forth the salvation

of his people, will ever be their "glory" and their boast, and on this rock the church is built.

This "Glorious Holy Mountain" the Papacy has seized, enthroned itself there, and from that exalted seat has lorded it over the nations with imperious sway. And while usurping dominion over God's Church, it has "planted its palaces between the seas," founded and established its local and visible home, as any one can see who examines the geographical location of Italy and Rome. Those gorgeous, colossal, and magnificent temples associated with the worship, home and throne of the Papacy, are the "palaces" and are principally in Rome. It is *there* that the Papacy has seated itself, and from thence has thundered forth its decrees, and gone forth to utterly destroy and make away with many. But it is not some material or earthly mountain which it has seized and taken possession of and on which it seated itself, but the visible church of God. Hence the Papacy so perpetually and so persistently claims to be Head of the Universal Church, and to exercise a lawful authority over it, and in so doing shows how it has seated itself on the "Glorious Holy Mountain" and "planted the tabernacles of his palaces" there.

#### NOTE L

**The Worship of the Virgin.** (Additional). The real worship is offered to the Virgin, and from devout and sincere hearts, may be seen anywhere in Roman Catholic countries. There is no God known that receives more devout and unfeigned homage than does she. And it is not in the dark ages either, nor in profoundly ignorant Romish lands, but in the 19th century all through, and in the beginning of the 20th century, in England and America and everywhere that Rome has votaries. All Roman Catholic books of Devotion abound in the most extravagant praise of Mary, and in almost numberless prayers and petitions addressed to her, and differing in no way from similar prayers addressed to God, except that in many instances they are stronger and evidently more heartfelt when addressed to the Virgin than when addressed to God or to Christ.

Few Popes have done more to deepen and strengthen that idolatrous worship of Mary than the last Pope Leo XIII, who died only in 1903. Almost his last published statement, and flashed by wire all over the world, was to the effect that he died trusting to the intercession of the Carmelite Madonna, to whose worship he had been devoted all his life. Alphonso Liguori's book\* is full to

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\*"The Glories of Mary."

overflowing with these extravagant descriptions of her worth, merits, power to save, and her exalted place as a Refuge for lost and dying sinners.

But that the reader may have some idea of the extent to which this idolatry is carried in the church of Rome, and how heartfelt and sincere it is, I will quote from a book called the "Psalter of Mary," and composed by one Bonaventura of the 13th century, a General of the Franciscan Order, and a greatly honored and respected "Doctor" of the Romish church. His book has been highly endorsed and approved by Popes, Bishops, and the most eminent of their clergy. He is known among them as "the Seraphic Doctor," and very largely on account of this Book. The book has been and still is extensively used in their church. It consists of the Psalter or Psalms of David, but the first verse of nearly every Psalm so changed as to put *Mary's name in place of God's* and to convert the Psalm into an ascription of praise or of prayer to her.

The following extracts will give a fair idea of the horribly sacrilegious and blasphemous perversion of this portion of God's own word, by this most "Seraphic Doctor" of the Roman Catholic Church:

Ps. 1:1. "Blessed is the man who loves thy name, O Virgin Mary, thy grace shall comfort his soul."

Ps. 5:1. "Give ear to my words, O Lady! and turn not away from me the beauty of thy countenance."

Ps. 7:1. "O my Lady, in thee have I hoped, free me from mine enemies."

Ps. 9:1. "I will praise thee, O Lady, with my whole heart, I will tell forth to the people thy praise and thy glory."

Ps. 16:1. "Preserve me, O Lady, because I hoped in thee."

Ps. 18:1. "I love thee, O Lady of heaven and earth, and I call upon thy name amongst the people."

Ps. 19:1. "The heavens declare the glory of the Virgin Mary, and the fragrance of thy ointments is dispersed among the people."

Ps. 28:1. "To thee will I cry, O Lady, and do thou hear me."

Ps. 32:1. "Blessed are the hearts of those that love thee, O Virgin Mary, their sins by thee shall be mercifully blotted out."

Ps. 46:1. "O Lady! thou art **our refuge** in all our troubles."

Ps. 47:1. "Thou are great, O Lady, and greatly to be praised."

Ps. 55:1. "Give ear to my prayer, O Lady, and despise not my supplication."

Ps. 57:1. "Be merciful unto me, O Lady; be merciful unto me, because my soul is prepared to do thy will."

Ps. 66:1. "Make a joyful noise unto our Lady all the earth."

Ps. 68:1. "Arise, Mary, and let thine enemies be scattered."

Ps. 95:1. "O come let us sing unto our Lady, let us rejoice in the Virgin our Savior. Let us come before her presence with thanksgiving, and make a joyful noise unto her with Psalms. O come let us worship, and fall down before her."

Ps. 102:1. "Hear my prayer, O Mary, and let my cry come unto thee."

Ps. 110:1. "The Lord said to our Lady, Sit, my Mother, at my right hand."

Ps. 121:1. "I will lift up mine eyes to thee Mother of Christ, from whom cometh comfort to all flesh."

Ps. 130:1. "Out of the depths have I cried to thee, O Lady. O Lady hear my voice."

Ps. 155:1. "I will extol thee, O Mother of the Son of God, and I will sing thy praises from day to day."

And thus it goes throughout the Psalter. Mary is exalted to God's place, and the worship and praise that is due to him alone, is freely given to her. "A God whom his fathers knew not," etc.

#### NOTE M

The Worship of many of the Popes has been hypocritical and insincere. It was not God that they were worshipping, but exalting themselves, and conforming to these outward forms of worship merely for effect and to deceive the outside world.

The lives of many of them have been notoriously scandalous and infamous, abounding in adultery, incest, murder, and many other crimes almost as wicked and vile. Indeed so notoriously wicked have been their lives that it has passed into a proverb. "John Francis Pico, nephew of Pico of Mirandola, speaks of one Pope who did not believe in God; of another, who having acknowledged to a friend his disbelief in the immortality of the soul, appeared to him one night after death and said, 'alas the eternal fire that is now consuming me, makes me feel but too sensibly the immortality of that soul which I had thought would die with the body.'" (Daubigne, Vol. 1, p. 107.) Leo's remark to his secretary Bembo is also well known, "every age knows how useful this fable of Jesus

Christ has been to us and ours." Says another one, who had visited Rome and was familiar with the beliefs and practices of the Papacy at that time at Rome, "There are three things in which Rome does not believe; the immortality of the soul, the resurrection of the dead, and hell. There are three things in which Rome traffics; the grace of Christ, ecclesiastical dignities, and women." (Daubigne Vol. 1, p. 133.)

Some Popes have sold their souls to the Devil in order to obtain the Papacy. Others, in gambling with dice, have invoked the Devil's aid and others still, practiced magic and sorcery. (Willett, Vol. 2, p. 358, etc.) False and deceptive, hypocritical and insincere has been their so-called worship paid to Almighty God or to our Lord Jesus Christ.

#### NOTE N

Travellers in almost all Roman Catholic countries have been everywhere impressed with the extreme ignorance, poverty, beggary, wretchedness, and misery almost universally prevailing among the masses of the people, and the great wealth, opulence, and high living of the jolly, sleek, and well-fed clergy—as well as the pomp, splendor, and striking magnificence of the churches, cathedrals and places of worship, and the vast amount of gold and silver that are to be seen there. It simply beggars description. The amount appears almost fabulous. While this is visible everywhere in all lands where Rome holds sway, it is especially so in Italy and in Rome the abode and home of the Papacy. There it is most marked and conspicuous. The masses of the people drag out a miserable existence in extreme poverty and want in a constant condition of beggary and wretchedness, while on the other hand the priests are fat and well-fed, roll in luxurious ease and enjoyment, and the cathedrals, chapels, and shrines of the Virgin and saints are everywhere adorned and loaded down with the costliest offerings of gold and silver and gems and precious stones, and riches beyond all calculation. These two extremes everywhere visible in Romish lands have been the surprise and astonishment of nearly all travelers visiting them. It is one of the necessary and inevitable consequences of Papal rule. Wherever the Pope holds sway and his religion is the accepted and reigning religion of the country, these things are certain to be seen. Great wealth, ease, indulgence, riotous and scandalous living of the clergy amid their palatial homes and places of residence, and poverty, oppression, and ruin of the people are Rome's unvarying and conspicuous signboards that she everywhere sets up wherever she goes.

She blazes her religion, and paints her sign where all can see and read for themselves—in the sleek, rubicund, well-fed appearance of the pampered, jolly, wine-bibbing priest, and the haggard face, and ragged poverty of the deluded dupes who adore “Holy Mother Church,” and bow as suppliant slaves before the awful nod and beck of their tyrannical lords and masters. It is in **Romish lands**, and **Romish lands alone** where this frightful contrast of extreme wealth and affluence and extreme poverty and want as the prevailing condition of the people, may be most conspicuously seen.

**Note O. “The Time of the End.”**

“At the time of the end,” etc.—not, at the very close or termination of these prophecies, but during that period which would witness the beginning of their consummation, for the consummation itself would not be reached for very many years.

The whole prophecy covered such an amazingly long period of time, that each part of it as it slowly fulfilled would require a great many years. So that part of it which embraced the winding up or “end” of the Papacy, and called “the time of the end,” would necessarily extend over a long period of time, and would include the beginning of its end as well as complete and final end. And after its end the prophecy would still extend far beyond into the future, before its final accomplishment, as is evident from the next chapter. (12:7, 11, 12.)

In an ordinary prophecy requiring but a brief period for its fulfillment “the time of the end” would probably be but in a few years or possibly months. But in a prophecy like this, extending so far down from Daniel’s day into the distant future, “the time of the end” would necessarily include a very long period. A colossal system like that of the Papacy requiring centuries for its growth and development, cannot die or disappear in a day or even in a few years. Even in Paul’s day “the mystery of iniquity was beginning to work” (2 Thess. 2:7.) It required, however, nearly 1200 years before that monster system the Papacy was fully matured and perfected.

Hence centuries would also be necessary for its final extinction as well as for its stupendous growth. And during this period of the ‘End,’ the period in which was to begin the fall of the Papacy, “the King of the South” was to “push” at “the King of the North.”

At the beginning of the prophecy, the King of the South was the ruling Power over Egypt, which lay to the South of Palestine, and the King of the North the ruling Power

over Syria, which lay to the north of Palestine. But now, that is, towards the conclusion of the period contemplated in the prophecy, the sceptre of dominion in both instances has long since changed hands and passed to other Ruling Powers which were neither known nor in existence when Alexander's dominions were partitioned out among his successors. Two other Religions have sprung into being the Mohammedan and the Papacy and now lord it over the territories once ruled by Alexander's successors. Hence the King of the South is now the Moslem or Mohammedan Power under the Saracens, and the King of the North the Roman or Papal Power, as it was Rome that succeeded the original King of the North. According, therefore, to the Prophecy the Moslem or Mohammedan Power was to "push" at the Papacy, threaten the Papal Dominions with invasion and conquest,\* both by sea and by land, and the Papacy be stirred up with rage and go against him in furious indignation. Accordingly, at the appointed time as the ponderous wheels of Providence roll slowly around, we find the followers of Mohammed invading the Papal Dominions with large armies and making formidable demonstrations even against Rome itself.

Pilgrims to the Holy Land are insulted and mistreated, and at the very Sepulchre and in the very city where the Religion of Jesus had its birth. Urban II, proclaimed the Crusades, aroused the whole of Papal Europe, summoned the nations to the rescue of the Holy Sepulchre, raised immense armies and poured them like overflowing inundations into the lands of the Saracen. It was like a "whirlwind" that Europe was stirred by his piteous appeals, as well as like a "whirlwind" that he went forth with his "chariots and horsemen and many ships," which were necessary for the transport of some of his vast armies to the Holy Land, as it was both by sea and land that he went forth in such fury. But he made no permanent conquests. His armies rolled like an inundating flood over the countries through which they passed, and hundreds of thousands of them perished as they went, strewing their line of march with almost countless dead. But it was nothing more than a passing inundation, attended with frightful loss of life, but no permanent conquest.

He entered "the glorious land" or land of the Glory, the Holy Land, the Land of the glorious Cross and of the

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\*The figure is suggested by the manner in which cattle use their horns in attacking or fighting one another, and is a very forcible one.



**Holy Sepulchre** of Him who once died upon that Cross, and "many were overthrown." But with all these vast hosts summoned to the rescue of the Tomb of the Lord of Glory and the frightful loss of life accompanying his efforts, and though he actually entered "the glorious land" he could not hold it. It was an overwhelming inundation and nothing more. And Edom, Moab, and the children of Ammon who were to "escape from his hand" were merely those tribes that possessed and held the Holy Land, and whom he never conquered or brought under his dominion. They "escaped out of his hand." Not so with **Italy**. "He stretched forth his hand over the countries," (v. 42.) he claimed and extended his jurisdiction over many of the countries of Europe, but all did not readily yield to his arrogant claims. Some of them resisted, or afterwards renounced and broke away from his power. But **Italy** with all her treasures, her silver and her gold, her human bodies and her souls was fearfully enslaved and brought helplessly under his dominion, and has been prostrate beneath his feet almost ever since, the shackled victim of rapacious Popes and Priests.

Even France and Austria, so long and so slavishly the dupes of the Papacy, and other once intolerant Romish countries, have again and again resisted the arrogant claims of the Papacy—but **Italy** never, until in recent times. Papal Rome has held her completely and helplessly under her iron "hand."

For this mystical sense of "Egypt" as denoting Italy see Rev. 11:8.

The Apostle John had probably this very prophesy of Daniel in view when he thus described **Egypt** as being the place "where our Lord was crucified," and meaning thereby **Rome** or **Italy** of which Rome is the seat and capital, and in a wider sense of course the entire Papal Dominion.\* Paul also seems to have had this prophesy in his mind when he described the coming and revelation of the Man of Sin, and it is not impossible—indeed it is almost absolutely certain that John likewise had it in his mind when he wrote of Egypt being "where our Lord was crucified." And likewise Daniel uses the term "land of Egypt" in the same mystical sense, and also "the precious things of Egypt."

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\*It is very probable that in its widest mystical sense this term "Egypt" includes not merely Italy, but also the entire spiritual dominion of the Papacy wherever its claims have been acknowledged. Everywhere that the Church of Rome is established, there is this "Egypt."

These predictions of the 40th to the 44th verses inclusive are a clear and very remarkable foretelling the history of the Papacy during the Middle Ages; the rise, progress, object, and failure of the Crusades with the transient but disastrous effects following the stretching forth of his hand over the countries, i. e. the slow and gradual but relentless grip of authority and power that he laid upon them; with his terrible anathemas and denunciations against heretics, princes, people, nations, communities, and everything that ever opposed those arrogant claims; the rise, growth, and awful power of those hardhearted and pitiless organizations that moved at his command, and which have been among the strongest and most devoted supporters of his power and authority, viz., the Dominicans, Franciscans, and Jesuits—cruel, pitiless and devilish in their ferocity, and depending on slaughtering and burning as their chief and almost only weapon for convincing and converting “heretics,” and the fearful hold the Papacy would obtain and retain on Italy. All these things occurred principally during the Middle Ages, and are very briefly but vividly foretold in these few verses.

#### NOTE P PAGE 63

“They shall pervert,” etc. In the Authorized Version (11:31 and 12:11.) it is translated “shall take away.” In the Original an entirely different word is used here, from that which is used in chapter 8 where it is predicted that the daily sacrifices should be taken away. There it is “h<sup>u</sup>ram,” which as before explained, denotes to lift up, to elevate, and then to lift up and remove.

Here, it is “Sur,” which means to depart, turn aside, pervert, apostasize, etc., and expresses exactly what was done by the Papacy when it set up the Abomination of the Mass, and established the worship of the Virgin and saints and angels. This was a “perversion” of Christ’s one great offering, an apostasy from the truth, and a removal of his sacrifice by substituting in its place something which was only a desolating abomination. The Moslem removed and made void the “continual burnt offering,” not by any apostasy from the truth, but by seeming to exalt Christ yet at the same time exalting Mahommed above him and reducing him merely to the level of a creature, by which he completely made void the efficacy of the one great offering of the cross. The Papacy has reached the same result, but in a more wicked manner, by perverting the sacrifice of the Son of God, through the odious abomination of the Mass. It is an utter departure, a complete apostasy from the truth. They have “perverted,” made void, and

most effectually "taken away" the great offering for sin presented on the cross. In either case, the "continual burnt offering has been taken away," but, Oh how differently.

It is a very remarkable coincidence that Daniel should never apply the word to the Mohammedan desolation, which means to "pervert" or apostatize ("Sur"), but the word that means to remove by "lifting up" ("huras") nor to the Papal Apostasy the word "huras" which means to lift up, but the word "Sur," which denotes apostasy.

The Mohammedan did not pervert the sacrifice of Christ, but vitiated and made it void by exalting his own Prophet above him.

Nor did the Papacy take away the sacrifice of Christ by "lifting it up, but by utterly perving it and making it void." These two words so utterly distinct in their meaning, and applied so accurately and appropriately to the Great Desolating Powers that were to waste and ravage the Church of God, the one without and the other within her pale, are but another proof of the divine inspiration of this wonderful Book of Daniel, and that this "holy man of God" in foretelling the future ravages of both the Moslem and the Papacy, was indeed "speaking as he was moved by the Holy Ghost."

Was not Paul alluding to this very thing, in his celebrated prophecy (2. Thess. 2:3.) about "the Apostasy," having to take place before the Man of Sin could be fully revealed—this perversion of the truth, which was an apostasy from Christ and his worship to that of saints, angels, and dead men's bones? Is not all that gigantic system of error, falsehood, darkness originated and developed by the Papacy the great "Apostasy" there spoken of?

#### NOTE Q.

Anathema. Rome has been gifted in the art of cursing. She has made a record that has never been approached by any power on earth, and has been lavish in her terrible imprecations and anathemas upon those who dared to differ with her, or who presumed to call in question the authority of the Pope.

Popes, Bishops, Councils, Priests, have all indulged in the bad habit of swearing and swearing terribly when their rage has been aroused. This Satanic art is one of Rome's preeminent and distinguishing traits, and in which she stands alone.

What some of these "stones of fire" are, amid which Popes have walked and which they have hurled hot and sulphurous from the Pit, and which her gifted Ecclesiastics

have been so lavish in, the reader shall now see for himself.

Not to say anything of the 125 curses that the Council of Trent denounced against all who should dispute or disbelieve the doctrines it promulgated for belief, we will give extracts from some of their famous anathemas, where the unfortunate individuals are cursed out piece-meal and in sections, until nothing is left of them, not even fragmentary particles of skin and bone.

“Curse from the Roman Pontifical against those who interfere with nuns.”

From the Roman Pontifical restored and edited by order of Clement VIII, and Urban VIII, Supreme Pontiffs, part first we extract the following form of cursing, intended for use against those who should attempt to remove a nun from the cloister:

“By authority of Almighty God, and of his holy Apostles Peter and Paul we solemnly forbid, under the curse of anathema, that any one draw away these present virgins or holy nuns, from the divine service to which they have devoted themselves, under the banner of charity; or that any one purloin their goods or be a hindrance to their possessing them unmolested. But if any one shall dare attempt such a thing, let him be accursed at home and abroad; accursed in the city and in the field; accursed in waking and in sleeping; accursed in eating and drinking; accursed in walking and sitting; accursed in his flesh and his bones; and from the sole of his foot to the crown of his head, let him have no soundness. Come upon him the malediction which by Moses in the law, the Lord hath laid on the sons of iniquity. Be his name blotted from the book of the living, and not be written with the righteous. His portion and inheritance be with Cain the fratricide; with Dathan and Abiram; with Annanias and Sapphira; with Simon the sorcerer, and Judas the traitor; with those who have said to God ‘Depart from us, we desire not the knowledge of thy ways.’ Let him perish in the day of judgment; and let everlasting fire devour him with the Devil and his angels; unless he make restitution and come to amendment. So be it! So be it!”

The next choice extract bringing out conspicuously these pre-eminent gifts of Rome in the art of cursing, is from a form of curse used in England in the 13th century. Whether the Devil himself could equal it is an open question. Certainly he can never surpass it.

“By authority of Almighty God, the Father, Son and

Holy Ghost, and the undefiled Virgin Mary, mother and patroness of our Savior, and of all celestial virtues, angels, archangels, thrones, dominions, powers, cherubims, and seraphims, and of all the holy patriarchs, prophets, and of all the apostles and evangelists, of the holy innocents, who in the sight of the Holy Lamb, are found worthy to sing the new song of the holy martyrs, and holy confessors, and of all the holy virgins, and of all saints, together with the holy elect of God, may ——— ——— be damned.

“We excommunicate and anathematize him; and from the threshold of the Holy Church of God Almighty we sequester him that he may be tormented, disposed and be delivered over with Dathan and Abiram, and with those who say unto the Lord depart from us, for we desire none of thy ways. As a fire is quenched with water, so let the light of him be put out forevermore, unless it shall repent him and make satisfaction. Amen.

“May the Father who created man, curse him! May the Son who suffered for us, curse him! May the Holy Ghost who suffered for us in baptism, curse him! May the Holy Cross, which Christ for our salvation, triumphing over his enemies, ascended, curse him!

“May the Holy and eternal Virgin Mary, Mother of God, curse him! May St. Michael the advocate of the Holy Souls, curse him! May all the angels, principalities, and powers, and all heavenly armies, curse him!

“May the praiseworthy multitude of patriarchs and prophets curse him!

“May St. John the Precursor, and St. John the Baptist, and St. Peter, and St. Paul, and St. Andrew, and all other of Christ’s Apostles together curse him! And may the rest of our disciples, and evangelists, who by their preaching converted the universe; and the holy and wonderful company of martyrs and confessors who by their holy work are found pleasing to God Almighty.

“May the holy choir of the holy virgins, who, for the honour of Christ, have despised the things of this world, damn him! May all the saints from the beginning of the world to everlasting ages, who are found to be beloved of God, damn him! May he be damned wherever he be, whether in the house, or in the stable, the garden or the field, or the highways, or in the woods, or in the waters, or in the church. May he be cursed in living and in dying!

“May he be cursed in eating and drinking, in being hungry, in being thirsty, in fasting, in sleeping, in slumbering,

and in sitting, in living, in working, in resting, in blood-letting!

"May he be cursed in all the faculties of his body!

"May he be cursed inwardly and outwardly! May he be cursed in his brains, and in his vertex, in his temples, in his eyebrows, in his cheeks, in his jaw-bones, in his nostrils, in his teeth and grinders, in his lips, in his throat, in his shoulders, in his arms, in his fingers!

"May he be damned in his mouth, in his breasts, in his heart and purtenance, down to the very stomach! May he be cursed in his reins, and in his groins, in his thighs, in his genitals and in his hips, and in his knees, his legs, and feet, and toe nails! May he be cursed in all his joints, and articulation of the members! From the crown of his head to the sole of his feet may there be no soundness!

"May the Son of the living God, with all the glory of his Majesty, curse him! And may heaven, with all the powers that move therein, rise up against him, and curse and damn him, unless he repent and make satisfaction! Amen. So be it. Be it so. Amen."

Now again we ask, can the Devil equal that? How suggestive of one of Paul's statements "whose mouth is full of cursing and bitterness."

#### NOTE R

In regard to this terrible cursing of those who differ with it and whom it so cordially hates, to which the Papacy has been so habitually addicted, a very singular fact has been often observed by students of history and pointed out, and that is that those whom the Papacy curses, God so often blesses; and those whom the Pope blesses God so uniformly cures.

The Pope cursed Martin Luther with one of his most frightful curses, consigning soul and body together to eternal damnation but God most signally blessed him, prospering him, protecting him to the end of a long and useful life, and at last permitting him to die in peace and in the enjoyment of his favor and love. He was delivered from the power of both devils and Popes.

The Pope cursed Queen Elizabeth, absolving her subjects from their allegiance, and dooming her to utter destruction. From that moment her prosperity and her popularity increased as never before, and her subjects rallied around her with renewed loyalty and love.

He blessed the Spanish Armada, sending it forth on its mission of death to England and the Protestant religion, commending it to prosperous winds and favoring billows,

and the greatest expectations were aroused all over Catholic Europe about the prosperous issue that was sure, therefore, to come of this colossal expedition so favored and blessed by this "Lord of all power" on earth and in heaven. But God pronounced his curse upon it, commanding those winds and waves to shatter those vessels and sink those crews, and right willingly they did it. Never has a disaster at sea approached in magnitude the wreck and ruin of that most signally unfortunate Armada, which the Pope had so ostentatiously blessed, and which left the ports of Spain with such a flourish of trumpets, and from which such great things had been so confidently expected of ruin to the great Protestant cause. The defeat and annihilation of this great Armada rang through all the nations of Europe, and filled the Papists with astonishment and mortification intense and dire.

Two Popes have anathematized and denounced the British and American Bible Societies, but God converted those curses into blessings. And so it has ever been. Whom the Pope curses, God blesses; and whom the Pope blesses, God curses. The reason is not difficult to find. **Popery is the Devil's offspring, true Religion is not.**

#### NOTE S

##### **The Man of Sin as Foretold Elsewhere in Prophecy.**

There is more than one prophecy in Scripture foretelling the rise, character, and conduct of this gigantic Power that was to appear in the history of the world, the impious Man of Sin.

His character was to be so remarkable, and his supremacy over God's church so long and so horribly cruel and infamous, that God made it known ages before his appearance. Even before Paul's day and John's startling visions as narrated in the book of Revelation, the Great Apostate's rise and appearance had been pictured forth by both priest and prophet. Isaiah sketched him off in graphic outline, and in such bold and startling manner, that when once the description has been read, it will not be easily forgotten, nor the astonishing correspondence fail to be noted between the prediction and its fulfillment.

In his 14th chapter describing the king of Babylon, the Prophet uses language and paints a picture such as has never been fulfilled in earthly history in any true and proper sense of the term, except by one Power and one succession of men, **the Papacy, and the Popes of Rome.** While the language may have had and possibly did have, a partial and incomplete fulfillment in the ambitious aspirations and subsequent fall of Satan, and another equally

imperfect and incomplete fulfillment in the character and conduct of the King of Babylon—its fullest and most perfect fulfillment has been in the history of the Papacy. No other Power on earth, exercising jurisdiction over mankind, and no other succession of individuals continuing in unbroken succession for more than 1200 years in the exercise of their despotic power, has ever appeared in history, or so completely and so accurately carried out, and acted out the purposes, designs, and conduct so vividly described by Isaiah, as has been done over and over again by the Popes of Rome.

There can be no doubt, therefore, that in its truest and highest and completest fulfillment, the daring Lucifer Son of the Morning, and his presumptuous attempts to "exalt his throne above the Stars of God," and "be like the Most High," "sitting also upon the Mount of the congregation" is none other, and can be none other than the impious and arrogant Papacy. In its usurpation of God's place in his church; its claim of possessing all power on earth and in heaven; its trampling all political dignitaries under its feet; its ascending to a higher position of power than has ever been reached by any other set of men; its opening or closing heaven by a mere decree of its own imperious will; its setting itself above all human law, setting up or casting down kings, princes, and earthly potentates; and in the many arrogant claims that it has persistently asserted and adhered to, the Papacy has not only exalted itself "above the Stars of God," but "made its throne like unto the Most High," and proved itself to be the veritable Great Apostate, the real "Lucifer Son of the Morning," fallen from heaven.

The Prophet Zechariah (11:17.) likewise, in the woe he was commanded to denounce upon the "Idol Shepherd" that leaveth the flock, whose arm was to be shattered by the sword and clean dried up, and his "right eye to be darkened," was outlining a series of events in the future history of the church, and pronouncing a woe upon the only one that has ever appeared upon earth as an Idol Shepherd. The reader will notice that it is not an idle Shepherd here spoken of, i. e., a shepherd who is indolent and doing nothing, but an idol shepherd, a shepherd worshipped as God, and yet nothing but a lie and a cheat. And this can be none other than the Popes, who claim to sit in the seat of God, usurp and arrogate to themselves many of his attributes and prerogatives, and who receive the adoration of multitudes as being really "God upon earth," but who nevertheless are nothing but vanity.



They claim to be shepherds of God's flock upon earth, but they have notoriously "left the flock," ceasing to care for, feed or protect the sheep, and instead of this have persecuted, slaughtered, and devoted them to utter destruction as if they had been the vilest things upon earth, and sought their own selfish ends and purposes and schemes—as all history bears most faithful testimony.

Faithless Shepherds they have truly been, and Idol Shepherds. For as the idol is truly no God but a lie and a cheat, so have they been, even under the blind and idolatrous devotion paid to them as "our Lord God the Pope." This prediction of Zechariah is a very startling and a very remarkable one, and has been fulfilled in all history by but one Power, the Popes of Rome. They and they alone are the "Idol Shepherd" foreseen and foretold by the Prophet. They are addressed in the singular number and as one person, because the Papacy, while consisting of a succession of individuals, is always contemplated in prophecy as a unit, an unbroken whole, in all its entirety from beginning to close.

The remaining predictions here made about "the right arm being clean dried up," and "the right eye being darkened," have also received a remarkable and astonishing fulfilment in the history and experience of the Papacy.

Every shepherd because being a human being has two arms, a left and a right, and so has this Idol Shepherd. These arms are the spiritual and the temporal power of the Papacy, both of them powerful arms and wielded with immense strength over the souls and bodies of those under its control. But one of them, the temporal power, was to be broken by the sword and afterwards clean dried up. This has been literally fulfilled in our own day. That arm of the Papacy has been broken by the sword of the State, or rather by the revolutions and wars that have resulted in greatly crippling it, and it is now being clean dried up and very rapidly. Italy, when it became a free and independent State in 1870, and emancipated from the political domination of Rome, laid its sword upon the temporal power of the Popes and broke it to pieces, and that arm has been losing its vigor and strength ever since. It is rapidly drying up and will soon be clean dried up forever. But even before the emancipation of Italy, this arm of the Papacy had felt the power of the sword upon it, at different periods of its history, when that arm was gradually broken and the temporal power of the Popes greatly shattered. During the last 300 years its strength has been gradually wasting away, and it has ceased to exercise that mighty and formidable influence

it once did, especially during the middle ages and the period preceding the Protestant Reformation.

"And his right eye shall be utterly darkened."

The eye is the organ of sight, and in symbolic language denotes that power or faculty of discerning between right and wrong, or truth and error. And the right eye denotes more especially the power or ability of discerning unerringly the most vital and important matters.

There are two fields or spheres of knowledge in which this Idol Shepherd was to exercise, in a most remarkable manner, his watchfulness and insight, the temporal or political, and the spiritual.

In the first of these, i. e., in temporal and political matters, this Idol Shepherd would have an eye unclouded and unobscured, discerning keenly and sagaciously whatever would inure to his benefit or advantage. But in the second, i. e., in spiritual and religious matters, this most important eye "the right eye would be utterly darkened."

Wonderfully indeed has this prophecy been fulfilled in the history of the Papacy. In matters temporal or political its blunders have been few, and it has exhibited a sagacity that has been surprising. Seldom making serious mistakes, it has been quick to discern what would be to its advantage, and quick to profit by it, and has so managed its affairs all along its history as to gain something out of nearly all its conflicts with other ruling Powers. The Little Horn with "the eyes of a man," that Daniel saw in vision (7:8.) has made itself conspicuous by this crafty discernment of what would be to its political advantage, for this eye has never been darkened or obscured, and while overreaching or entrapping others by its cunning and deceit, it has rarely if ever been entrapped or deceived by them. Quite different, however, has been the experience of the Papacy in matters spiritual and religious. There it has blundered, and blundered astonishingly. Its right eye has been utterly darkened. It has made the most unaccountable mistakes, committed the most serious blunders, and persisted in them to its own undoing. Its doctrines of Purgatory, human merit, the mass, saint and angel worship, immaculate conception, Papal infallibility, forbidding God's word to the people, denouncing and anathematizing the circulation of that word among the people and in a language that they can understand, excluding from salvation all that die out of communion with the Romish church, or who do not accept its statement of doctrines as the true and infallible one—all these give plainest evidence of how fearfully and unaccountably that right eye has been darkened, for these are vital and most important doctrines.

If any one of these doctrines as Rome teaches them is true, that fact alone indisputably proves the Church of Rome to be no Church of Christ at all, and therefore no true church at all. No church of God could be induced to part with the infallible teachings of his word, or to withhold that word from those for whom God intended it. And yet the church of Rome not only sets but little store by the word of God, but it has denied it to the common people and pronounced anathema upon those who dared read and interpret it for themselves. And three\* of its "infallible" Popes have denounced and anathematized Bible Societies and all others engaged in printing or putting into circulation that word of our salvation.

The Bible holds up Christ as the one and only Savior of the lost, and centers in him and ties down to him alone all human salvation, and exclusive of all creature merits. According to it "there is no other name under heaven given among men whereby we must be saved, neither is there salvation in any other." And yet the Papacy has vitiated and annulled the efficacy of Christ's one sacrifice, done away with his intercessions, created a place unknown to Scripture, where by penance and the payment of money to her priests and bishops, there may be accomplished that which Christ's atonement and finished work has failed to accomplish—called in the assistance of finite, fallible mortals, some of whom have never had any existence at all, in the work of salvation, even invoking the aid of angels and archangels to assist the Redeemer of mankind in the deliverance of the soul from eternal death.

Its doctrines and teachings, all of which it insists on as absolutely necessary to salvation, are themselves absolutely destructive of salvation, and subversive of all human hope. And yet it has not only proclaimed, but persisted in the enforcement of these soul destroying, heaven excluding, and salvation ruining doctrines, when the fatal consequences of their reception and belief have been pointed out again and again—and when the teaching and enforcement of these doctrines upon the enlightened conscience have driven so many out of her communion and proved so distressing to her in a thousand ways. It is a blindness that seems almost unaccountable, a darkening of the right eye that could not possibly be explained had not God himself so clearly explained it. Yea verily this "Idol Shepherd" has been and still is, a delusive vanity and a lie; the sword has been upon his arm, which is now drying up;

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\*Viz., Pius VII., Pius IX., and Leo XII.

and his right eye has been utterly and astonishingly darkened.

Another of these Prophets whom God commissioned to foretell and sketch in outline some of the most conspicuous features of this daring Man of Sin the Papacy, is Ezekiel. In the 27th and 28th chapters of his book, many of the most presumptuous pretensions of this gigantic Power are alluded to and a description given of his more prominent features. The traits of character there exhibited by this proud and self-inflated Prince, have never been exhibited before or since by any person or persons on earth except the Popes of Rome, nor does it seem possible that they ever can be.

The prophecy in these two chapters is a lamentation the Prophet was required to take up over Tyre and its proud and presumptuous Prince. But no prince of Tyre ever did or ever could fulfill some of the predictions here made, and no other Prince except the Papacy. It is the Son of Perdition and only he, whose character and history have ever fulfilled these predictions.\* Tyre, and her extensive, worldwide traffic in all kinds of earthly merchandise, and in all sorts of "fairs," simply represents the church of Rome in her shameless traffic in spiritual commodities, her teachings and her merchandise, her "wares" that she so freely and unblushingly sells wherever she goes—and the Prince of Tyre is no one else than her acknowledged Head and King the Popes of Rome. Consequently the reader will find a description of the fall of Babylon, representing the fall and destruction of the church of Rome, in the 18th chapter of the Book of

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\*And why should a "lament" be composed and wailed over the literal Prince of Tyre? What was he to God's people more than any other heathen ruler, and why should they weep over his fall and lament over it more than the fall and the fate of any other Prince or Potentate? But over such an apostasy and such a fall as has been presented by the Papacy—an apostasy and a fall by the highest rulers in the church, from the deepest, most soul saving and important truths of religion, and such an utter perversion and darkening of the doctrines of Christianity as has been developed and maintained by them, and for so many centuries—over this, God's people may well be called to lamentation and sorrow unspeakable. It is the most gigantic, the most awful, and the most mournful apostasy in history. None like it has ever been known in the annals of Eternity except the Fall of Lucifer and the angels, to which it has been compared in the Bible. (Is. 14.)

Revelation that was most manifestly drawn from this very prophecy of Ezekiel.

Besides bearing a remarkable similarity to this prophecy in many of its leading features, it has also a very marked similarity in several of its individual particulars. Quite a number of them are the identical ones made by the prophet Ezekiel and taken and repeated by the Apostle John. John's description of the fall of Babylon as being a description of the fall and destruction of the church of Rome also confirms the application of the prophecy of Isaiah (14th chap.) to the Papacy, as Babylon in New Testament prophecy always stands for the persecuting church of Rome with its Pagan priesthood and its Pagan rites and ceremonies.

But to notice more particularly some of the astonishing predictions here made of the "Prince of Tyre," which never could have been fulfilled in him who was the Prince of Tyre in Ezekiel's day, and which never were so fulfilled, but all of which have been fulfilled over and over again in the Popes of Rome and in no other persons in the history of the world. The word Tyre literally means rock, and the appellation here given "Prince of Tyre," may have a covert allusion, and indeed so seems to have, to the fabulous claim made by the Popes of Rome as to their being the successors of the Apostle Peter, whose name also denotes rock, and the church being founded and built upon that rock. "And I say unto you that thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it," (Matt. 16:18.) were the words of our Savior in his celebrated statement to the Apostle Peter. Not that his church was founded and being built upon some weak, finite, fallible, mortal who was frequently erring, and who only a short while afterwards was rebuked by that same Savior as being an offence to him, and "savouring not the things that be of God, but the things that be of men," (16:23), but upon himself as the Divine Author and Foundation Stone. He was the Christ of God as nobly confessed by Peter, and in that fact rested the salvation of the church, and on that was his church being built. The Papacy asserts that that rock was Peter, and on him the church is being built, and consequently claims for him the primacy of all the Apostles, and for the Popes as Peter's successors the headship and supremacy of all the church. This "Prince of the rock" as used by Ezekiel, may therefore be but a covert allusion to this false and arrogant claim afterwards to be put forward by the Papacy and made so much of—asserting and claiming that which can only belong to God. This entire

prophecy of Ezekiel (27th and 28th chaps.) is full of the keenest and most cutting irony and sarcasm on these arrogant claims and assertions of this haughty Prince, and are such as are resorted to by Jehovah only when idol deities and vanities are brought into competition with him—as for example when Elijah mocked the stupid folly of deluded mortals calling upon such a god as Baal—or when Isaiah holds up to derision the stupidity and unreasoning folly of Israel in trusting to gods that their own hands had carved out and gilded over. And so likewise in this instance, God through his prophet holds up in cutting satire these arrogant pretensions of this self-inflated Prince of the Rock, as the reader can easily perceive by examining the passage in its various details. So that it is more than probable that this designation “Prince of Tyre” has but little reference to the reigning king of that renowned city, except to a very limited extent, but in its deepest and fullest meaning points out unmistakably that boastful, proud, presumptuous creature, who alone of all earthly potentates lays claim to that position which belongs to God alone, of being the “rock” on which his church is founded. It is as though he had addressed this pompous Potentate, arrogating to himself so many of the traits and attributes of God himself (as subsequently mentioned in the prophecy.) “Oh you Prince of the Rock, you arrogant creature, ascribing to yourself so many of the attributes and titles belonging to Me, you are a very lofty and pretentious creature indeed in your own estimation, a great “rock” on which to build your claims, but you are only man and not God, and most detestable at that!” An elegiac lamentation over such a prince comes in very appropriately by the prophet when he would expose and hold up to derision before all the world the monstrous claims of a succession of rulers sitting on the throne of power and claiming jurisdiction over the souls and bodies of men, because occupying the place of God.

Thus we see that even before the New Testament and its awful predictions of the frightful Man of Sin, his coming and career were outlined and shadowed forth in the Old Testament and by more than one prophet. Indeed there has never been any one person or any one series of events, except the coming and kingdom of our Lord Jesus Christ, of whom so much has been foretold in prophecy, both in the Old and in the New Testaments, as there has been of the Papacy and its unparalleled career of crime and wickedness. It was to exert such a tremendous influence in the world, lord it over God's suffering saints with such cruel and despotic power, bloody and blacken the pages

of history with such shocking and awful crimes, and swell with such high, proud, and blaspheming boasts even against the Most High himself, and continue doing so for so many ages, trampling down God's holy Mountain with its polluting tread, that its career and marvelous ascendancy over mankind was most distinctly and minutely foretold. It was too important a Power and filled too large a portion of the history of God's church to be entirely unnoticed but vaguely and briefly, and it would have been marvelous indeed and absolutely unaccountable, if nothing had been foretold about it, on the page of prophecy. Hence the Papacy occupies, and deservedly so, an exceedingly large and important place in Prophecy.

Following will be found in verse, a few of these leading traits and characteristics of this Man of Sin, as foretold by Ezekiel, as well as God's solemn judgment and woe pronounced upon him:

"And thou hast been in Eden, garden sweet  
 And beautiful, of God the Living One!  
 And on his holy Mount hast sat in seat  
 Of lofty height! exalting there thy throne!  
 In royal robes arrayed, and beauteously,  
 In gold and flashing gem and precious stone—  
 Bright emblems they of truth and purity,  
 And justice, light, and holiness, which shone  
 And burned in all their splendors bright in God alone.

And thou art God! and wise! wise in thine own conceit!  
 "Yea, wiser far than Daniel! Daniel, he  
 My faithful witness, servant true and meet,  
 Who spake in prophecy so clear of thee,  
 And thou dost know all things! No secret deep  
 Can e'er be hid from thee, so great thy lore,  
 So vast thy knowledge, so profound! And heap  
 On heap of riches hast thou piled, yea more  
 And more of shameless gain, a vast accursed store.

"Oh 'full of wisdom'! sealing up the sum  
 Of knowledge, merit, righteousness, and all  
 That mankind need for this world or the world to come;  
 And holding it beneath thy seal, till fall  
 Deluded mortals at thy feet, and seek  
 Those blessings from thy hand, thy hand profane;  
 And be they bond or free, rich, poor, or strong, or weak,  
 Must come and from thy lordly hand obtain  
 All gifts for earth or heaven—or suffer endless pain.

"And Cherub too! one who with covering wing  
 Dost guard the precious mysteries of God!  
 And vow or prayer, and gifts or offering  
 Must come alike and go, at thy stern nod!  
 Oh covering Cherub who dost guard and keep  
 The dearest things e'er known for human weal—  
 Hope, joy, and peace with God, for which men weep,  
 And all that burdened hearts desire or feel—  
 All these thou 'coverest up' beneath thy darkening seal!

"God's covenant and ark, and priceless treasures, there  
 Thou sealest up—and gate of heaven closed,  
 The way of life obscured and barred—and where  
 Light shone and Rock once stood, on which reposed  
 The joyful soul, from sin (all sin) made free,  
 And washed, and made like snow forever white—  
 Now stands thy priest, and mumbled mummery,  
 And mass and mire, and dead mens' bones, and sight  
 Of sorrow, woe, despair—as black as blackest night

Yea, 'covered up' by thee, till earth grows sad  
 "Beneath those teachings that thou dost inspire\*  
 Oh 'covering Cherub,' thou that should'st make glad!  
 And thou hast 'walked amidst the stones of fire'!  
 With flashing Urim, Thummim too hast played!  
 And they thy lofty utterances inspire!  
 And with thy wrathful thunderbolts arrayed,  
 Anathemas and edicts fierce hast hurled—  
 (Those 'stones of fire') upon an awe-struck, frightened  
 world!

"And 'perfect,' too, 'in beauty,' 'holiness,'  
 'His Holiness' addressed—the attribute divine  
 Of God himself, yea, God all righteousness.  
 Yet thou art vile, and holy name of Mine  
 Shalt never take. No God art thou, but dust,  
 Foul dust. Yes, thou art vile, iniquity  
 And sin are found in thee; descend thou must  
 From thy high place of power, cast down by ME,  
 And in a shameless grave forever buried be.

"Yes, 'covering Cherub' sunk in sin, so given  
 To prating loftily, and darest to speak  
 Of damning souls, and closing Heaven, sweet Heaven,  
 Against the contrite heart, or those who seek

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\*Such as the necessity of intercession of saints, etc., to supplement the finished work of Christ—masses offered for the "repose of the soul"—Purgatory, etc.



T' obtain admittance there by mine own blood!  
 Thou canst not save thine own vile soul, how then  
 Dare seize or thus usurp the place of God,  
 Or 'cover up' from sorrowing, dying men  
 Those precious truths so sweet, so dear beyond thy ken?

"Come down Usurper Boastful from thy throne;  
 Vacate that place of power, 'tis Mine not thine;  
 Release thy hold on that which is Mine own;  
 Heaven, Hope, Eternal Life are gifts divine,  
 And are not thine to give, bestow, withhold,  
 Or sell. To so affirm is but thy lie,  
 And neither gifts, nor thy accursed gold,  
 Nor tears, nor groans, nor dead men's bones can buy  
 What Heaven alone can give, and grace divine supply."

#### "WALKED AMID THE STONES OF FIRE."

The Papacy has literally walked amid these "stones of fire." It has lived among them, sported with them, hurled them furiously and indiscriminately against the objects of its wrath, and caused indescribable ruin and destruction and consternation among mankind by this unstinted use of them. Against all who have dared to oppose it or call in question its lofty pretensions have these fiery missiles been hurled. So much so indeed has this been the case, and so frequently both in medieval and modern history, that historians and others when speaking of them describe them as "the thunders of the Vatican," "the thunderbolts of Rome," "fulminations of Rome," etc. Every one who meets with these expressions in history, or hears them used, knows without difficulty what they mean and to what they refer.

Rome has literally "walked" amid them. A great part of the history of the Papacy during the Middle Ages is just a history of these "stones of fire," so furiously hurled by angry Popes against individuals, nations or communities, and the violence, wars, commotions, ruin, etc., that have followed as the inevitable result of their use. Playing with these sulphurous missiles of the Pit, has been the deadly pastime of many of these furious "sons of Anak," the so-called "successors of St. Peter" but only bold usurpers of the power and authority of Peter's Lord, the Lord Jesus Christ. "Stones of fire" have been Rome's favorite missiles of death.

#### "WITH URIM AND THUMMIM."

These were those precious stones, whose light, in some manner now not clearly understood, made known to the High Priest, when endeavoring to ascertain it, the mind and will of God in regard to any matter upon which light

was desired. The response which they gave was of course **unerring and infallible**. And this is exactly one of the proud and pretentious claims of the Papacy—the claim of **infallibility** in each and every one of the Popes' official utterances. When speaking "ex cathedra," i. e. in an official manner, it is claimed and asserted that all the Pope's utterances are under divine direction and inspiration, and therefore when so given are necessarily **unerring and infallible**.

Now, can any of this be truthfully applied to the literal "Prince of Tyre"? Did he ever toy with Urim and Thummim, usurping the place of God's High Priest, and putting forth his own unsupported utterances as the utterances of God? Did he ever claim **infallibility** for any of his official decisions, or inspiration in their origin? How then, and in what conceivable sense could he be said to deal with "Urim and Thummim"? Or did he ever "walk amid stones of fire," hurling hot thunderbolts, imprecations, anathemas, and fiery fulminations against those who disagreed with him or opposed his pretensions? How then can these predictions in any possible sense refer to the "Prince of Tyre" of Ezekiel's day, or be fulfilled in him? They cannot.

There never has been **but one line of rulers**, political or ecclesiastical, in the history of mankind, that has put forth such claims or attempted such supremacy and jurisdiction over soul and body, as is here ascribed to the Prince of Tyre, and that has been **the Papacy**.

The Popes have made all these assertions and put forth all these claims **again and again**, but no one else ever has. There can, therefore, be no reasonable doubt but that it is the usurpers of God's seat of power and authority in his church, the Popes of Rome, that are here foretold, and not the literal Prince of Tyre, who reigned in Ezekiel's day, and who never did and never could do many of the things here affirmed of him. **They**, in their continuous succession, are the "Prince of Tyre," here foretold by the Prophet Ezekiel.\*

"The Prince of Tyre" was the same personage as the "Wilful King."

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\* See Dan. 10:21, for collateral proof that this is the correct interpretation of this prophecy. The angel declares to Daniel that much of what he was about to make known to him, had already been "noted in the Scripture of truth," i. e., was already written in the Scriptures. This prophecy of Ezekiel had been made and was on record **before** the vision of Daniel, now to be explained by the angel.

(Note T.) Rome's trafficking in women.

"Abandoned women at this time governed Rome, and that throne which pretended to rise above the majesty of kings was sunk deep in the dregs of vice. Theodora and Marozia installed and deposed at their pleasure the self-styled masters of the Church of Christ, and placed their lovers, sons and grandsons in St. Peter's Chair." (D'Aubigne's Hist. of Ref., vol. 1, p. 45.)

"The history of the age swarms with scandals. In many places the people were delighted at seeing a priest keep a mistress, that the married women might be safe from his seductions." "The council of Shaffhausen decreed also that all priests who were found in houses of ill-fame should be unfrocked. \* \* \* In many places the priest paid the bishop a regular tax for the woman with whom he lived, and for each child he had by her. A German bishop said publicly one day, at a great entertainment, that in one year eleven thousand priests had presented themselves before him for that purpose. It is Erasmus who relates this." (Pp. 62, 63.)

"On his return to Germany Hutten composed a treatise against Rome, entitled 'The Roman Trinity.' \* \* \* There are three things that are usually brought away from Rome: a bad conscience, a disordered stomach and an empty purse. There are three things in which Rome does not believe: the immortality of the soul, the resurrection of the dead and hell. There are three things in which Rome traffics: the grace of Christ, ecclesiastical dignities, and women." (P. 133.) Page after page from various ecclesiastical historians showing the vice, immorality and licentiousness of the Romish priesthood, including many even of the Popes themselves, and all over the Roman world, could easily be cited in proof of this shameless "traffic in women," for which the Romish clergy were so conspicuous before the Reformation. Nor has it been confined even to that period, as many proofs could easily show, taken from the succeeding centuries since then.

Addressed constantly by their deluded dupes as "his Holiness" the Pope, they have often been monsters of vice and wickedness. Many of their convents and nunneries have been little better than common brothels. "Trafficking in women" has been for centuries one of the conspicuous features of Romanism, and shamelessly indulged in by both priests and Popes.

#### NOTE U

The two signs here given as marking out and indicating the approach of the end of this prophecy, are, first, the running to and fro of great multitudes all over the earth;

and, **second**, the wonderful and unparalleled increase of knowledge among mankind.

The word translated "run to and fro" comes from a Hebrew word which means to "whip," lash, scourge, etc., and denotes to run to and fro, hither and thither, **as under whip**. This is a marked feature and characteristic of this very day and age in which we are living. Everything is moving and rushing as if under whip. In business, toil, pleasure, in pursuing even the commonest industries of life, there is a rush as if under the lash as never known before. People can't move fast enough to meet the demands of trade, business, pleasure, labor, travel, competition. The old slow-plodding, time-killing methods that satisfied our fathers and their fathers before them, and which did well enough in their day, are long since things of the past, and rush and run and stave ahead with a speed and velocity never dreamed of before, the accepted order of the day. Machinery moves with a speed and momentum never before conceived of. So with travel and all the modes of locomotion; railroad trains annihilating space and distance at the ordinary speed of forty and fifty miles an hour, and when emergencies or necessities require it, at even much greater speed, are not fast enough, and swifter and more rapid rates of speed are being constantly sought after and attained. Ocean steamers and heavily armored battle ships now forge their way through the deep at the rate of thirty and forty miles an hour. Automobiles on land for private use, manufactured to run from forty-five to sixty miles an hour, are still not fast enough.

The world is moving with a rush and a speed and mankind whipping along in every sphere and department of business and toil and labor, as if life or death depended on the speed of their movements.

And **such vast multitudes** going at this rush all over the world, and in almost every direction—it is myriads upon myriads. Twenty years ago the railroads of the United States alone transported the enormous number of nearly **seventy-nine millions** of passengers over their various lines of travel in a single year. And this was an astonishing number in comparison with the movements of society, business or pleasure, even a hundred years ago. Yet this does not include the travelers in other parts of the world, or by other means of locomotion. The same thing was going on in other parts of the civilized world. And yet even this enormous amount of travel has long since been far exceeded by the vastly greater multitudes that are carried now almost constantly by the public carriers of our country.

In 1901 the railroads of the country transported over

their various lines of travel, more than six hundred millions of passengers (607,278,121 was the number). Besides these, the steamboats and ocean steamers carried millions more. At the same time a similar rush was going on in Europe and other portions of the civilized world. In pursuit of business, pleasure, health, sightseeing and carrying the gospel, in Europe, Asia, America, the Holy Land, vast myriads are rushing to and fro, and their numbers are constantly increasing. This first sign is everywhere being astonishingly fulfilled.

Nor is the second sign less wonderfully fulfilled. Never has the world witnessed such an era of knowledge vastly increased and almost universally diffused, both intellectual and religious, and in every sphere of life and department of knowledge, as is being witnessed in our day. Nature is rapidly surrendering her long hidden secrets, and revelations such as were never even dreamed of by the human mind in her wildest flights of fancy, are daily becoming matters of the commonest occurrence, while discoveries and inventions which even a half century ago would have been deemed incredible, are so frequent and constant now as to create no surprise and astonishment whatever.

Every department of human knowledge is being explored and opened up with a persistency and success that simply baffles description. Railroads, steamboats, electric telegraphs, telephones, wireless telegraphy, phonographs, graphophones, cameras, printing presses, throwing off their monster editions of printed matter every hour of the day and night, and thousands of agencies and instrumentalities utterly unknown or conceived of in Daniel's distant day, are all advancing so rapidly and diffusing intelligence so widely and so cheaply as to reach all classes and almost every one. Medicine, surgery, pharmacy, knowledge of the laws of health, and science in every direction are all advancing and diffusing light and information as never before, and yet, all this scarcely awakens surprise, much less astonishment. The signs foretold by the Hebrew seer are being literally and astonishingly fulfilled before our very eyes and in our very day and generation. Many are running to and fro, as under the lash and whip, and knowledge is being increased. The predicted end of these wonderful prophecies therefore, and the downfall of Antichrist, both in Eastern and Western lands, must surely be near at hand.

Both Mohammedanism and the Papacy are doomed, and the baleful Crescent and the blasphemous Triple Crown are each to be hurled from that place of power that it has so long and so ruinously held, and the world to be delivered forever from their diabolical tyranny.

## NOTE V

**The Dying Language of Leo XIII.**

We need do no more than refer to the dying language of Pope Leo XIII. as flashed all over the Christian world by the telegraph, at the time, and what he explicitly declared as his one and only hope, viz.: **the intercession and prayers of the Carmelite Madonna.** This was the Virgin Mary as worshipped and served by the Carmelite Monks, to which order it has been stated Leo belonged.

It was her prayers to which he looked, and her intercession to which he trusted for his salvation. And he was the recognized Head of the entire Roman Catholic Church.









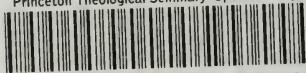






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